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ADYAR LIBRARY BULLETIN





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तस्मै स विद्वानुपसन्नाय सम्यक्  
प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं  
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmayidya whereby one knows the Imperishable, the Purusha, the Truth.



Vol. VII, Part 1

17th February, 1943

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## BRAHMAVIDYĀ

### THE ADYAR LIBRARY BULLETIN

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ब्रह्मविद्या



BRAHMAVIDYA



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# HORĀS'ĀSTRA OF VARĀHAMIHIRA

EDITED BY

A. N. SRINIVASARAGHAVA AIYANGAR, M.A., L.T.

WITH HIS OWN COMMENTARY

APŪRVĀRTHAPRADARSIKĀ



THE ADYAR LIBRARY

1943

## PRELIMINARY NOTE

VARĀHAMIHIRA'S name stands first among those of astronomers and astrologers, not only for India but of the world. He wrote at a period when considerable advance had already been made in both subjects and their treatment had been fused together. He easily excelled his predecessors in the range and the depth of his knowledge and in his intuition which is marvellous. In a respect that even a superficial reader might recognize he towers over all Indian astrologers and that is his mastery of Sanskrit versification, combined with genuine poetical fire. The *Bṛhatsaṃhitā*, his *magnum opus*, reads like a *mahā-kāvya*. He uses many forms of versification and does so with deftness and skill. It has usually been supposed that in breaking from the tradition of writers on technical subjects of employing only the simplest and the commonest form of verse, namely the *anuṣṭup*, Varāhamihira's aim was merely to display his mastery of poetical forms. But a poet's power is not gauged merely by the number of verse-forms over which he shows his mastery. The greatness of Vālmīki and Vyāsa is not measured by it, nor even of the great classical poets like Kālidāsa. Varāhamihira's purpose—for he must have had one, was, as will be seen later on, quite another.

The combination of poetry and science is rare and excellence in both in a single author rarer still. Varāhamihira combined eminence in both respects to such an unusual degree



that tradition included him in the nine gems of the court of the fabulous Vikramāditya.

Among the works of Varāhamihira the *Bṛhatjātaka* has been the most popular and widely used. Indian astronomy has three traditional divisions—*Gaṇita*, *Samhitā* and *Horā*. Varahāmiḥira professed to treat of the last two in the *Bṛhat-samhitā* and *Bṛhatjātaka* but he incidentally brought in the necessary amount of *gaṇita* into the books. His *Pañcasiddhānta*, which is more directly mathematical, is both critical and constructive. It may be regarded as designed to establish his *adhikāra* (authority) to add a new exposition to a science to which sages had made their contribution. The *Bṛhatsamhitā* and the *Bṛhatjātaka* are more expository than critical. Their aim is to expound and not to review the knowledge that had accumulated. They are redeemed not only by their convenient size and comprehensive range but also by their remarkable compactness. He who masters the two works needs no other work to equip him for a command of both.

*Bṛhat-jātaka*, as its name implies, claims like the *Bṛhat-samhitā* to mark a great advance in volume as well as quality over earlier treatises on *Samhitā* and *Horā*. *Horā* is usually divided into *jātaka*, *prasna*, *muhūrta* and *nimitta*. While the aim implicit in its title makes the first of the four divisions the sole subject of the *Bṛhatjātaka*, it will be found that it contains much useful matter on the other three divisions also. In an age in which valuable knowledge was conserved and transmitted with care on the ground that, if imparted to unworthy men, science will either perish through their mental incapacity or be misused by their lack of moral elevation, the only safe form of instruction was oral. A book held a subordinate position in teaching and in the diffusion of knowledge. An inspired teacher would count his disciples by the

hundred and each of them will wield in his turn an influence as wide. The ideas of a great teacher will be broadcast by his school through the ages with an effectiveness which no book could excel. We see today and have seen for over a century the calamitous effects of the passing of the command of scientific knowledge into the hands of unscrupulous men. Science has descended to be the handmaiden of cruelty and destruction. The simplification of scientific knowledge in a form that would make it so easy 'that he who runs may read' and its exposition in book-form puts a premium on such knowledge strengthening the hands of those who act against the interests of humanity. Not so, with knowledge carefully safeguarded, like a secret lore, from the profanation of inept or vicious study. The Indian *guru* selected his disciple after years of exacting trial and even when he discharged the duty imposed on him to impart to his disciples *all* that he knew, he did so orally. If the founder of a school wrote a book he protected it from misuse by making its *full* comprehension possible only to the few pupils to whom its contents had been orally propounded by the preceptor. Sometimes a great teacher looked ahead to an influence which would last beyond his pupils. Then he composed a book in which much meaning is hidden that can be revealed only by a commentary furnishing the key to authentic traditional interpretation.

It is the aim of Indian commentators to convey this knowledge. But a time comes when the composition of a commentary on a classic comes to be regarded as a passport to academic distinction, much as a doctoral thesis is today. The new type of commentator may have glimmerings of traditional interpretation but he does not always possess it.

*Bṛhat-jātaka* has been commented on over and over again. Among its commentaries three are justly the most



famous. These are the *vivaraṇas* of Bhaṭṭotpala, Govinda Somayāji and Rudra. Bhaṭṭotpala's great reputation is built almost entirely upon his generous quotations from previous writers. His insight into the original is inferior to those of the other two. The difference between him and Govinda Somayāji might be explained by the analogous difference that exists among Smṛti commentators between an Aparārka and a Vijñāneśvara. The weakness of Bhaṭṭotpala is that he does not dive beneath the word (*śabda*) of his original and has no perception of the hidden import of content and form.

Govinda's commentary deals only with the first ten chapters of the *Bṛhatjātaka* and is therefore known as *Dasā-dhyāyī*. But it cannot be regarded as a *torso* because Varāhamihra himself completed all that he wished to say, that was relevant, in these ten chapters. Rudra's *Vivaraṇa* is superior to the works of the other two. He is able to see an inner meaning which even the author of the *Dasādhyāyī* missed. He alone, of the three, seems to have derived the maximum benefit from traditional interpretation. In spite of the description implicit in its title, the *great jātaka*, the *Horā*, to give its familiar name, is an extraordinarily compact work. In 384 verses Varāhamihra has compressed in this classic the entire science of *Jātaka*. Its popularity is due to it. Any one can get up the whole of the *Bṛhat-jātaka* by heart in a few weeks, even if he has only a glimmering of an understanding of its content. He who quotes Varāhamihira and has the ślokas of Varāhamihira at his finger's ends can always pass for a Daivajña.

Varāhamihira's purpose was different. Compactness he aimed at. If roads have stones every ten feet to mark distance their value is little to the traveller. Mile-stones are spaced well apart. A śloka marks a milestone in the

## PRELIMINARY NOTE

exposition of a *S'āstra*. He who advances through the *Horā S'āstra* has apparently traversed only a distance covered by 384 of these marks.<sup>1</sup>

Curiously, for so short a treatise, the number of verse forms used is unusually large. Why were they so used? The chapter relating to *Gocara phalam* (ch. 104) in *Bṛhat-saṃhitā* gives the clue to find the hidden treasure. Varāhamihira has a device peculiarly his. The verse-form is a pointer to some inner meaning. To give an example: whenever he uses the *Puṣpitāgrā* there is a *rāja-yoga* concealed in the *śloka*. This aspect was practically overlooked by all the commentators. I was fortunate in making an approach to the study of the *Horā* in the light of this principle and my interpretation, as attempted in the present commentary, is the result.

My attention to the secret so carefully hidden was drawn by the study of the *Rāmāyaṇa*. It is well-known that in the horoscope of S'rī Rāmacandra as given in the *Rāmāyaṇa*, which the divine Vālmiki composed under the direct inspiration of the Creator so as to disclose the past, present and the future, exactly as they occurred, there is an astrological puzzle. The hero is described as born when there was a conjunction of *Navami* and *Punarvasu* in the solar month of *Meṣa*. This suggested a miracle because of its mathematical impossibility.

<sup>1</sup> Varāhamihira has given the points relating to the twelve Zodiacal signs alone in 20 *ślokas* and the planets in 19 *ślokas*. Consequently the science of Astrology which is a combination of both is given in (20 X 19 or) 380 *ślokas* in 25 chapters. Thus the number of verses may be given as 380. In the 26th chapter the contents are given in 3 *ślokas* and thus the number of verses comes to 383, which is indicated by the work बह्वल (383) in the 2nd *śloka* of the first chapter. Another *śloka* in praise of Sun is added at the end which makes the total number 384 which is indicated by Varāhamihira by the word Bhadanta in verse in 7th chapter. The last *śloka* which does not solely belong to Brihatjataka, if included makes the number 385. Thus the numbers of verses can be said to be 380, 383, 384 or 385. The very first verse in *Sardūlavikṛidita* or *Sardūla* as the author calls it, may be said to indicate 385.

Even if we take the last point in *Punarvasu* and the first in *Navami*, the position of the Sun will be in the 28th degree of *Mīnam*, and it will not be in *Meṣam* (*Meṣam gate pūsaṇi*). Scholars cut the gordian knot by suggesting that Vālmīki tripped here. It is incredible that he who gave so elaborate a horoscope should have aimed only at a publication of his ignorance of astronomy. To suggest that the divine Vālmīki, writing under inspiration, could do so is an outrage on Indian belief as well as a libel on the eminence of the author of the *Ādikāvya*.

Acting on these hypotheses, I tried to probe the related śloka in the *Bṛhat-jātaka* and struck upon the solution. *Ucca*, *svocca* and *Paramocca* are different though allied. The *svocca* of the Sun begins at the 28th degree of *Mīnam*. My further studies were stimulated by this discovery and in the course of my reading the vast literature of Jyotiṣa, I recognized nothing that was irrelevant and whose presence could not be traced and found hidden in the *Bṛhatjātaka*. The purpose of the commentary, now presented, is chiefly to submit interpretations based upon this study.

That I have been impelled to undertake the work and complete is due to the inspiration and sustained pressure of my former teacher S'rī Rao Bahadur K. V. Rangaswami Aiyangar, under whom I read in the Training College at Trivandrum and under whose influence I have come ever since.

My obligation is very heavy to the Director of the Adyar Library for furnishing the Forum through the *Brahmavidyā*.

Quilon,  
25th Jan. 1943

A. N. SRINIVASA-RAGHAVA AIYANGAR

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श्रीवेङ्कटेशायमङ्गलम्

# श्रीवराहमिहिरहोराशास्त्रम्

अपूर्वार्थप्रदर्शिकाख्यव्याख्यासमेतम्

आदित्यादिनवग्रहदेवतान्तर्यामिणे श्रीवासुदेवाय परब्रह्मणे नमः

## राशिप्रभेदाध्यायः ॥ १ ॥

लक्ष्मीकान्तसहोदरीं महिषदैत्याज्ञानविध्वंसिनीं

श्यामामिन्दुकलानिबद्धमकुटां शङ्खारिचापान्विताम् ।

वात्सल्यातिशयात्तदेशिकपदामुद्धर्तुमज्ञं हि मां

देवीं पावकचन्द्रसूर्यनयनां दुर्गो मदम्बां श्रये ॥ १ ॥

श्रीवेङ्कटेशघण्टांशं वन्दे वेदान्तदेशिकम् ।

येन सुस्थापितं लक्ष्म्याः परत्वं श्रुतिघोषितम् ॥ २ ॥

भारद्वाजकुलोद्भवाद्गुणनिधेः श्रीश्रीनिवासार्यतः

सावित्रीं समुपागतान् स्वजनकान्नारायणार्याभिधान् ।

श्रीमद्वेङ्कटरङ्गनाथगुरुभिर्न्यस्तात्मरक्षाभरान्

मूर्ध्नाहं प्रणमामि तातचरणान् ब्रह्मोपदेष्टृन् गुरुन् ॥ ३ ॥

छन्दोमयशरीराय विनतानन्दहेतवे ।

प्रत्यूहध्वान्तसूर्याय नमो वैकुण्ठकेतवे ॥ ४ ॥

यस्यानुग्रहमात्रेण विदितं जातकं मया ।

तं दैवज्ञमणिं वन्दे श्रीनिवासगुरुत्तमम् ॥ ५ ॥

आचार्याश्च ऋषीन् सर्वान् ज्योतिःशास्त्रप्रवर्तकान् ।

वराहमिहिरं वन्दे सूर्यादींश्च नवग्रहान् ॥ ६ ॥

नामं नामं रमाकान्तमर्कमण्डलमध्यगम् ।

व्याख्यां वराहहोरायाः कुर्वेऽपूर्वार्थदशिकाम् ॥ ७ ॥

अथ तत्रभवान् वराहमिहिराचार्यः लोकानुग्रहार्थं—

“ शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा ।

कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः ॥ ”

इत्युक्त्या वेदाङ्गभूतस्य गणितहोरासंहिताभेदेन त्रिधावस्थितस्य ज्योतिः-  
शास्त्रस्य द्वितीयस्कन्धभूतं होराशास्त्रं चिकीर्षुः

“ आशीर्नमस्क्रियावस्तुनिर्देशो वापि तन्मुखम् । ”

इत्युक्तशिष्टाचारमनुसृत्य प्रारिप्सितस्य ग्रन्थस्य अविज्ञेन परिसमाप्त्यर्थं ज्योतिः-  
शास्त्रदेवताप्रार्थनात्मकं मङ्गलमादौ ग्रन्थतो निबध्नाति—

मूर्तित्वे परिकल्पितः शशभृतो वर्त्मापुनर्जन्मना

मात्मेत्यात्मविदां क्रतुश्च यजतां भर्तामरज्योतिषाम् ।

लोकानां प्रलयोदयस्थितिबिभृश्वानेकधा यः श्रुतौ

वाचं नः स ददातु नैककिरणस्त्रैलोक्यदीपो रविः ॥ १ ॥

इति । यः शशभृतः चन्द्रस्य मूर्तित्वे दृश्यत्वे परिकल्पितः । सलिलमयस्य  
चन्द्रस्य स्वतः प्रकाशशून्यत्वात् सूर्याशुसंस्पर्शवशादेव दृश्यत्वाच्च तस्य  
प्रकाशकत्वं रविकृतमेवेति सिद्धम् । उक्तं चैतदाचार्येण संहितायाम्—

“ त्यजतोर्कतलं शशिनः पश्चादवलम्बते यथा शौक्यम् ।

दिनकरवशात्तथेन्द्रोः प्रकाशतेऽधःप्रभृत्युदयः ॥ ” इति ।

परमात्मस्वरूपस्य सूर्यस्य सङ्कल्प एव जीवात्मस्वरूपस्य चन्द्रस्य मूर्तित्वे कारणं भवति । कर्मबद्धस्य जीवस्य नानायोनिषु शरीरग्रहणं तत्तत्कर्मानुसारेण भगवदधीनमिति भावः । अत्र मूर्तित्वशब्देन अमूर्तव्यावृत्तिरुच्यते । ग्रन्थादौ मङ्गलार्थं “मूर्तित्व” शब्दं प्रयुञ्जानेनाचार्येणायमर्थः सूचितः । सर्वेषां ग्रहाणां रविरेव दृश्यत्वादृश्यत्वकारणम् । तेषां मूर्तिमत्त्वं शुभत्वसूचक-मदृश्यत्वमशुभत्वसूचकं च । स्पष्टमेवोत्तरत्र वक्ष्यति—

“स्वोच्चत्रिकोणस्वसहचलत्रुनीचगृहार्कगैः ।

शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥” इति ।

यः अपुनर्जन्मनां पुनरावृत्तिरहितानामर्चिरादिमार्गेण मोक्षगामिनां वर्त्म मार्गः । सूर्यमण्डलं भित्त्वैव परमपदप्राप्तिरित्युपनिषद्भागेषु सुप्रसिद्धम् । तथा च मुण्डकोपनिषदि—

“तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः । सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥” इति

यः आत्मविदां आत्मानं विदन्तीत्यात्मविदः तेषाम् । “एष आत्मा अपहृतपाप्मा” इत्याद्यनन्तकल्याणगुणशेवधिरत्र “आत्म” शब्देन गृह्यते । आत्मा आत्मरूपेण स्वं प्रदर्श्य प्राणभूतः प्रियो भवति । तथा च गीतोपनिषदि—

“तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥” इति ।

यथानुभूतमाचार्यैरस्मत्तातपादैः—

“भगवन् जगदब्जनाभया भुजगेन्द्रे निभृतं शयानया ।

अतिविस्मयनीयसम्पदा विश तन्वा विषयं दृशोर्मम ॥” इति ॥

निवृत्तिमार्गनिष्ठैर्वेदान्तिभिः सिद्धान्तरूपेण प्रतिपादित इत्यर्थः । एष रविरेव देवयानेन मोक्षगामिनां फलं वर्त्म च इति भावः । उक्तंचैतत्फलोपाययोरैवयं श्रीमद्वेकटनाथदेशिकैः—

“एकं वेगवतीमध्ये हस्तिशैले च दृश्यते ।

उपायफलभावेन स्वयं व्यक्तं परं महः ॥” इति ।

यः यजतां यज्ञशीलानां कर्मकाण्डनिष्ठानां क्रतुः यज्ञरूपेण वर्तते । “यज्ञो वै विष्णुः” इति हि श्रुतिः । “यज्ञेन यज्ञमयजन्त देवाः” इत्याम्नातम् ।

“त्रैगुण्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते”

इत्यपि स्मर्यते ॥ यः वेदान्तिनां ब्रह्मेति नाम्ना सिद्धान्तरूपो भवति स एवैषां मीमांसकानां यज्ञादिकर्मरूपेण वर्तते इति भावः । “अथातो धर्मजिज्ञासा” इत्यारभ्य “अनावृत्तिः शब्दादनावृत्तिः शब्दात्” इति पर्यन्तं कर्मब्रह्ममीमांसयोरैकशास्त्र्यं सूचयति किल चकारः आत्मेत्यात्मविदां क्रतुश्च यजतामिति ।

यः अमरज्योतिषां अमराणां ज्योतिषां च भर्ता, क्रतुसाधनसम्पादकधनधान्यवर्धकत्वेन भरणशीलः । अथवा अमराणि च ते ज्योतींषि च अमरज्योतींषि, तेषां मृत्युरहितानां ज्योतिषां सूरिणां भर्ता नाथः ।

“गोविन्द एव पुरुषः ब्रह्माद्याः स्त्रिय एव च ।”

इतीतरस्त्रीत्वं भर्तृशब्देन सूचितम् ।

“तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः” इत्याद्युपबृंहितम् ॥

यः लोकानां प्रलयोदयस्थितिबिभुः अस्य परिदृश्यमानस्य प्रपञ्चस्य सृष्टिस्थित्यन्तकारी । तथा हि श्रुतिः—



“यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्यमिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति” इति ।

अनेन राशिचक्रस्यापि प्रलयोदयस्थितिविभागः सूचितः । एष विभागः अश्विप्रथमेन वक्तव्यः । अश्विप्रथमस्य च चक्रस्यापि प्राधान्यं द्योतयितुं प्रलयशब्देनारब्धम् । अश्व्यादि राशिचतुष्टयं प्रलयखण्डः, मेषादि-राशिचतुष्टयम् सृष्टिखण्डः, सिंहादि राशिचतुष्टयं स्थितिखण्डः ॥

यः श्रुतौ अनेकधा प्रोक्त इति शेषः । श्रीमच्छङ्करभगवत्पादैरप्युक्तम्—  
“ब्रह्माविष्णुरूद्रहुताशनरविभौमौ” इति ।

सः नैककिरणः । एकः किरणो नेति नैककिरणः । बहुकिरणवानित्यर्थः । स्वभावतः उष्णकिरणः । शशभृतो मूर्तिर्ये परिकल्पितत्वात् शीत-किरणश्च । नवीनशास्त्रज्ञैरुक्तसप्तकिरणवानिति वा । अक्षरसंख्यया “नैक” इति दश । अतः दशकिरणवानित्यर्थः । एतदंशुजायुषि योज्यम् ॥

सः त्रैलोक्यदीपः भूर्भुवःसुवर्लोकानां प्रकाशकः । अथवा भूर्भुवः-सुवःस्वरूपाणां महाव्याहृतीनां दीपभूतः । व्याहृतिपूर्वकसावित्रीदेवतेत्यपि व्यज्यते ।

सः रविः सविता । अत्र षड्विंशतिः पदानि । रविरिति षड्विंशं पदम् । पञ्चविंशतितत्वातीतं गायत्रीप्रतिपादितं परं ब्रह्मात्र रविशब्देन निर्दिष्टम् । ‘रु शब्दे’ इति धातोर्निष्पन्नो रविशब्दः । अतः शब्दब्रह्मस्वरूपो रविः प्रार्थ्यते वागर्थसिद्धिहेतोः । पञ्चविंशं पदं “त्रैलोक्यदीपः” दीपशब्दसूचितपञ्चविंशतत्वजीवव्यञ्जकम् । चतुर्विंशं पदं “नैककिरणः” अनेककिरणद्योतकत्वात् “अजामेकां लोहितशुक्लकृष्णां” इत्युक्तमोहन-पिण्डिकास्वरूपप्रकृतिव्यञ्जकम् ॥ अत एव एतेषां त्रयाणां शब्दानां प्रधान-पुरुषेश्वरवाचकानां ‘स’ इति तच्छब्देनान्वयः । न तु “यः” इति यच्छब्देन । अत एव एते शब्दाः “सः” इति शब्दात्परं प्रयुक्ताः ॥

नः वाचं ददातु । ‘वाचं’ इत्यक्षरसंख्यया चतुःषष्टिः, चतुष्षष्टि-  
कलाज्ञानं ददातु इत्यर्थः । अयं श्लोकः चतुष्षष्टिकलाग्रन्थानां मङ्गल-  
श्लोकं भवितुमर्हति । अस्य तत्तत्कलानुसारेण चतुःषष्टिप्रकारेण व्याख्यातुं  
शक्यमिति श्रुतम् । अथवा वाश्च चाश्च एतेषां समाहारः वाचम् । ‘वा’  
इत्यक्षरसंख्यया चत्वारि ‘च’ इति षट् । अतः वाचम् इति चतुर्वेदानां  
षडङ्गानां चोपलक्षणम् । साङ्ख्यवेदज्ञानं ददातु इत्यर्थः ॥

आशीरूपेण मङ्गलाचारणम् । तन्मुखेन नमस्कृत्या च । वस्तुनिर्देश-  
श्चात्र दृश्यते । “मूर्तित्वे” इति लग्नम् । “रवि” रिति सूर्यः । “शशभृत”  
इति चन्द्रः । “वर्त्मापुनर्जन्मनां” इति सूर्यमण्डलभेदकसत्त्वभूतो भौमः ।  
“आत्मा” इत्यात्मशब्दसूचितविष्णुदेवताको बुधः । “दत्तं दुर्वाससं सोम-  
मात्मेशब्रह्मसंभवानि” इति पुराणवचनेन “आत्म” शब्दस्य विष्णुपर्यायत्वम् ।  
“आत्मविदाम्” इति बृहस्पतिः । “क्रतुश्च यजताम्” इति यजुर्वेदाधिपः  
शुक्रः । “भर्तामरज्योतिषां” इति ग्रहाणां मध्ये ईश्वरबिरुदाङ्कितः  
शनीश्वरश्चेति लग्नयुक्तग्रहसप्तात्मकाष्टकवर्गः सूत्रितः । “शशभृतो वर्त्म”  
इति नक्षत्रमण्डलं, ‘वर्त्म’ इति राशिचक्रं च सूचिते । अत्रापि लग्न-  
चन्द्राकार्णां इतरग्रहापेक्षया प्रधानतया ते स्वैर्नामभिरुपदिष्टाः । “ज्ञेयोत्र  
प्रथमं हि जन्मसमयः” इति श्रीपतिपद्धतिरीत्या मूर्तिशब्दस्य प्रथम-  
निवेशनम् । अनेनैव लग्नस्य संज्ञापि कृता । ततश्चन्द्रस्तिथिनक्षत्रयोगकरणा-  
दिभिश्चिन्तनीय इति तस्य परत उपदेशः । ततो रविः ॥

त्रैलोक्यदीपमेतच्छास्त्रम् । पूर्वलोक-इहलोक-परलोकज्ञानहेतुत्वात् ।  
शास्त्रं चैतच्छन्दसां नयनम् । तथा चोक्तम्—

“छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते ।

ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते ॥

शिक्षा प्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ।

तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥” इति ॥

“मूर्तित्वे” इति शास्त्रस्य त्रिस्कन्धत्वमुक्तम् । षड्विंशतिपदैः ग्रन्था-  
ध्यायसंख्या च सूचिता ॥

वृत्तं शार्दूलविक्रीडितम् ।

“सूर्याश्चैर्मसजस्तताः सगुरवः शार्दूलविक्रीडितम्” इति लक्षणात् ॥  
सूर्यः द्वादशपर्यायः । अश्वशब्दस्तु सप्तपर्यायः । सूर्याश्चयतियुतत्वात्  
द्वादशराशियुक्तसप्तग्रहकमेतच्छास्त्रमिति व्यञ्जितम् । अत एवाष्टकवर्गा-  
ध्याये शार्दूलविक्रीडितवृत्तमेव प्रयुज्यते आचार्येण ॥ अतिधृतिश्छन्दः ।  
एकैकस्य पादस्य एकोनविंशत्यक्षराणि ॥ अतः एकोनविंशतिसंवत्सरेर्द्वा-  
दशराशीन् भुञ्जानौ राहुकेतू स्मारितौ । श्लोकेस्मिन् विंशत्यधिकशतमात्राः  
सन्ति । अनेन विंशोत्तर्युद्धदशाक्रमस्यापि ध्वनिः । मूर्तित्वे परिकल्पितः  
शशभृतो वर्त्मा इत्यत्र शशभृतो वर्त्मा चन्द्रस्य मार्गः नक्षत्रमण्डलं, मूर्तित्वे  
परिकल्पितः त्रिधाकृतः त्रिमूर्तिदेवताकर्क्षादीनि च कृतः । यथा ब्रह्मदेव-  
ताक रोहिण्यादिनक्षत्रनवकम् । सवितृरूपरुद्रदेवताकहस्तादिनक्षत्रनवकम् ।  
विष्णुदेवताकश्रवणादिनक्षत्रनवकम् । पुनर्जन्मनां मर्त्यानां आत्मा आत्म-  
भूत उद्धदशाविषये चिन्त्यो भवति । वर्त्मा इति पुल्लिङ्गः सौत्रः । एवं  
कृते उद्धदशा रोहिणीहस्तश्रवणादित्रयाणां ऋक्षनवकानां शशभृतः चन्द्रा-  
दारभ्यते । प्राधान्येनोपदिष्टयोः चन्द्रसूर्ययोः, प्रथमोपदेशेन पञ्चमीविभक्त्या  
च, शशभृतः आरभ्यते इति लब्धम् । अन्ते स्थितत्वात् रविः सूर्यः  
चरमो भवतीति लब्धम् । अतः रोहिणीहस्तश्रोणजानां चन्द्रदशा  
प्रथमा भवति । कृत्तिकोत्तरफल्गुन्युत्तराषाढजानां सूर्यदशा प्रथमा भवति ।  
इतरर्क्षजानां दशाक्रमेण प्रथमदशाः ऊह्याः । स च क्रमः उत्तरत्र

दर्शयिष्यते । “मूर्तिन्वे परिकल्पितः” इति दशासंवत्सराः ग्रहमूर्तौ द्रष्टव्याः । पर्यायशब्देषु लभ्याः इति भावः । “शशभृतः” इति चन्द्रः शशं बिभर्ति इति शशभृत् । “श” इत्यक्षरसंख्यया पञ्च । अतः चन्द्रः पञ्च पञ्च बिभर्ति अथवा दश बिभर्तीत्यर्थः । उडुदशागणने चन्द्रस्य दशासंवत्सराः इत्यर्थः । “रविः” इत्यक्षरसंख्यया द्वौ चत्वारि च भवति । अतः रवेः षड्वर्षाः ॥ इतरेषां ग्रहाणामस्मिन् श्लोके पर्यायशब्दाभावात् दशावर्षाः उत्तरत्र अनेन क्रमेण वक्ष्यन्ते ॥ “पुनर्जन्मनामात्मा” इत्यात्म-शब्दप्रयोगः उडुदशाविषये । आत्मविदिति बृहस्पतिश्च सूचितः । अतः गुरौ बलवति उडुदशाक्रमेण भावाश्चिन्त्याः इत्यस्यापि ध्वनिः ॥ १ ॥

“सूर्यः पितामहो व्यासो वसिष्ठोऽत्रिः पराशरः ।  
कश्यपो नारदो गगो मरीचिर्मनुरङ्गिराः ॥  
लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः ।  
शौनकोऽष्टादशश्चैते ज्योतिःशास्त्रप्रवर्तकाः ॥”

इत्यष्टादशभिः सूर्यादिऋषिभिः पूर्वमेव सम्यक्कृतमिदं शास्त्रम् । कुतस्तवापि ग्रन्थचिकीर्षा इति चेदाह—

भूयोभिः पटुबुद्धिभिः पटुधियां होराफलज्ञप्तये  
शब्दन्यायसमन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वापि ।  
होरातन्त्रमहार्णवप्रतरणे भग्नोद्यमानामहं  
स्वल्पं वृत्तविचित्रमर्थबहुलं शास्त्रप्लवं प्रारभे ॥ २ ॥

इति । अहं भूयोभिः बहुभिः पटुबुद्धिभिः कुशाग्रबुद्धिभिः ये “स्वस्थ चित्ताः विविक्तस्थाः पञ्चसिद्धान्तकोविदाः ऊहापोहपटवः सिद्धमन्त्राश्च”

षड्जात्तारषड्जपर्यन्तमारोहः प्रकीर्तितो भरतादिभिरित्यर्थः । यथा ऽऽह भरतः—

‘तारगत्या तु षड्जं च कदाचिन्नातिवर्तते’

इति । तत्पूर्वावधित्वे त्वातारषड्जं तारषड्जमारभ्यारोहः सामान्यतः प्राप्त-  
चतुर्थस्वारोहः । सामान्यतः प्रकीर्तितो रुद्रटादिभिरित्यर्थः । यथा  
यावत्षड्जमेव तारगतिर्मध्यमस्याप्यत्र संवादित्वादनाशित्वाच्च तारगती रुद्रटेन  
कृता मध्यमस्येति न दोष इति मतज्ञोक्तम् । अयमाशयः—नन्दयन्त्या  
हृष्यकामूर्च्छनाऽन्वितत्वेन पञ्चमांशत्वान्मन्द्रव्यापकत्वेन तारगतेः संकोच-  
स्त्वाचार्यैः कृत इति । सामान्या तारव्यवस्था तु भरतोक्ता । यथा—

‘अंशात्तारगतिं विद्यादा चतुर्थस्वरादिह ।

आ पञ्चमात्सप्तमाद्वा नातः परमिहेष्यते ॥’

इति । तरतेर्णिजन्तात्तार्यत इति कर्मणि घञि दूरश्राव्यस्य मूर्धन्यस्य  
ध्वनेस्तार इति संज्ञा ॥ ३५, ३६ ॥

(सु०) तारलक्षणं कथयति—मध्यम इति । मध्यसप्तकस्थितो यो  
ऽंशस्वरः, तस्मादेव तारस्थिताच्चतुःस्वरपर्यन्तमारोहणं कर्तव्यम् । अयमारोहे  
परो ऽवधिरुक्तः । ततः परमारोहणं न कर्तव्यम् । अर्वाक्तु स्वेच्छया तारगतिः ।  
तारे लुप्तो ऽपि स्वरो ग्राह्यः । भरतेन चतुर्थपञ्चमसप्तमस्वरपर्यन्तं तारगतिरुक्ता ।  
यदाह—

‘अंशात्तारगतिं विद्यादा चतुर्थस्वरादिह ।

आ पञ्चमात्सप्तमाद्वा नातः परमिहेष्यते ॥’

इति । आतारेति । नन्दयन्त्यां तारषड्जपर्यन्तमेवारोहणं कर्तव्यम् । पूर्वोक्त-  
स्यायमपवादः ॥ ३५, ३६ ॥

मध्यस्थानस्थितादंशादामन्द्रस्थांशमात्रजेत् ।

आमन्द्रन्यासमथ वा तदधःस्थरिधावपि ॥ ३७ ॥

एषा मन्द्रगतेः सीमा ततो ऽर्वाकामचारिता ।

गीते समाप्तिकृन्न्यास एकविंशतिधा च सः ॥ ३८ ॥

(क०) मध्यस्थानस्थितादिति । अंशाद् ग्रामापेक्षया षड्जाद्वा मध्यमाद्वा । अत्रापि ल्यब्लोपे पञ्चमी—अंशमारभ्येति । आमन्द्रस्थांशं यथाग्रामं मन्द्रस्थानस्थितषड्जपर्यन्तं तादृशमध्यमपर्यन्तं वा । आडत्राभिविधौ । आत्रजेदागच्छेत् । अनेन मध्यस्थानस्थितस्यांशस्य प्रायेण प्रारम्भो गम्यते । जातिप्रयोगे षड्जमन्द्रव्यवस्थायामयमेकः पक्षः । अथ वा, आमन्द्रन्यासं मन्द्रस्थानस्थितन्यासस्वरपर्यन्तम् । आडभिविधौ । अत्र न्यासशब्देन ग्रामयोरन्तिमौ गांधारनिषादौ विवक्षितौ, न तु जात्यादिगीतसमापकः । तौ च व्यत्यासेन षाड्जग्रामिके प्रयोगे मन्द्रगांधारो न्यासः, माध्यमग्रामिके प्रयोगे मन्द्रनिषादो न्यास इति ग्रामयोर्मन्द्रावधी भवतः । अत्र लिङ्गं षड्जग्रामीणया ऽपि षड्जकैशिक्या मन्द्रगांधारस्य न्यासत्वदर्शनमिति द्वितीयः पक्षः । तदधःस्थरिधावपीति तृतीयः पक्षः । अत्रापिशब्दो विकल्पार्थो रिधौ वेति । तच्छब्देन ग्रामन्यासतया विवक्षितौ गांधारनिषादौ परामृश्येते । तयोरधःस्थौ रिधावित्यनेन क्रमेण ग्रामविवक्षया न्यासयोर्व्यत्यास एव दर्शितः । यथोक्तं भरतेन—“ त्रिधा मन्द्रगतिरंशपरा न्यासपरा ऽपन्यासपरा चेति ।

मन्द्रस्त्वंशात्परो नास्ति न्यासे तु द्वौ व्यवस्थितौ ।

गांधारन्यासलिङ्गेन दृष्टमृषभसेवनम् ॥ ”

एषा पक्षत्रये ऽन्यतमाश्रया मन्द्रगतेर्मन्द्रस्थस्वरावरोहस्य सीमा । तत उक्तावधेरर्वाङ् न्यूनतायां कामचारिता गातुरिच्छया ऽशक्या

षाड्ज्यादीनां तु सप्तानां न्यासः स्यान्नामकृत्स्वरः ।

द्वौ नामकारिणौ षड्जमध्यमायां तु तौ मतौ ॥ ३९ ॥

उदीच्यवात्रयं मान्तं निपगान्ता तु कैशिकी ।

कार्मारवी पञ्चमान्ता गान्ताः पञ्चापराः स्मृताः ॥ ४० ॥

वा उपवर्तमानत्वम् । ‘मदी हर्षे’ इत्यस्माणिजन्तान्मदयतीति कर्तरि रप्रत्यये रूपम् । हृद्यस्य ध्वनेर्मन्द्र इति संज्ञा ॥ अथ न्यासः—गीते समाप्ति-कृदिति । गीते जात्यादिप्रयोगे समाप्तिकृन्निरपेक्षावसानकारी स्वरो न्यासः, न्यस्यते त्यज्यते येन गीतमिति करणे घञि न्याससंज्ञकः । स चाष्टादशसु जातिष्वेकविंशतिधा वक्ष्यमाणप्रकारेण ॥ ३७, ३८ ॥

(सु०) मन्द्रं निरूपयति—मध्यस्थानेति । मन्द्रस्थानस्थितादंशस्वरान्मन्द्रांशस्वरपर्यन्तमवरोहणं कर्तव्यम्, मन्द्रन्यासस्वरपर्यन्तं वा, मन्द्रस्थान-स्थर्षभधैवतपर्यन्तं वेति पक्षत्रयम् । एषा मन्द्रगतेः परा काष्ठोक्ता । अर्वास्तु स्वेच्छया मन्द्रगतिः । न्यासलक्षणं कथयति—गीत इति । यस्तु गीतसमापको गीतस्य जात्यादेरन्ते तिष्ठति स न्यास इत्युच्यते । न्यस्यते त्यज्यते यस्मिन्येन वा गीतमिति स न्यासः । स चैकविंशतिप्रकारो भवति ॥ ३७, ३८ ॥

(क०) तदेव विवृणोति—षाड्ज्यादीनामित्यादिना । सप्तानां शुद्धानां विकृतभेदैश्च सहितानां नामकृदिति, षाड्ज्यां षड्ज आर्षभ्यामुषभ इत्येवम् । नान्य इति तुशब्दार्थः । उदीच्यवात्रयमिति । षड्जोदीच्यवा गांधारोदीच्यवा मध्यमोदीच्यवा च त्रिकं मान्तं मध्यमन्यासकम् । अपराः पञ्च षड्जकैशिकी रक्तगांधारी गांधारपञ्चम्यान्ध्री नन्दयन्ती चेति । स्मृताः, भरतादिभिरिति शेषः ॥ ३९, ४० ॥

(सु०) एकविंशतिप्रकारतामेव विशदयति—षाड्ज्यादीनामिति । षाड्ज्यादीनां सप्तानां नामस्वराः सप्त न्यासाः । षड्जमध्यमायाः षड्जमध्यमौ न्यासौ ।



अपन्यासस्वरः स स्याद्यो विदारीसमापकः ।  
 कार्मारव्यां च नैषाद्यामान्ध्रीमध्यमयोस्तथा ॥ ४१ ॥  
 आर्षभ्यां च स्वरा ये ऽंशास्ते ऽपन्यासाः प्रकीर्तिताः ।  
 उदीच्यवानां त्रितये ऽपन्यासौ षड्जधैवतौ ॥ ४२ ॥  
 मध्यमो रक्तगांधार्यां गांधार्यां षड्जपञ्चमौ ।  
 सनिपाः षड्जकैशिक्यां पञ्चम्यां निरिपाः स्मृताः ॥ ४३ ॥  
 रिपौ गांधारपञ्चम्यां षाड्ज्यां गांधारपञ्चमौ ।  
 धैवत्यां रिमधाः प्रोक्ता नन्दयन्त्यां मपौ मतौ ॥ ४४ ॥  
 रिवर्ज्याः षट् च कैशिक्यां सप्तापीत्युचिरे परे ।  
 सप्तस्वरापन्यासां तु भाषन्ते षड्जमध्यमाम् ॥ ४५ ॥  
 अत्र ये ऽन्त्या अपन्यासास्ते स्युरेकोनविंशतिः ।  
 सप्तत्रिंशत्परे ते च षट्पञ्चाशत्तु संयुताः ॥ ४६ ॥  
 कैशिक्यां सप्तपक्षे तान्सप्तपञ्चाशतं विदुः ।

षड्जोदीच्यवागांधारोदीच्यवामध्यमोदीच्यवानां मध्यमो न्यासः । कैशिक्या  
 निषादपञ्चमगांधाराः । कार्मारव्याः पञ्चमः । अवशिष्टानां पञ्चानां गांधारो न्यासः ।  
 एवमेकविंशतिर्न्यासाः ॥ ३९, ४० ॥

(क०) अथापन्यासः—अपन्यासस्वरः स स्यादित्यादिना सप्त-  
 पञ्चाशतं विदुरित्यन्तेन निरूपितः स्पष्टः । अपन्यस्यते प्रयोगो येनेत्यप-  
 न्यासः । अपन्यसनं च न्यासत्वापगमे त्ववान्तरविच्छेदकारित्वान्नद्यासव-  
 त्प्रतिभासनम् ॥ ४१-४६- ॥

अपन्यासं लक्षयति—अपन्यास इति । यः स्वरो विदार्या  
 मायकः सो ऽपन्यासः । मतङ्गेनाप्युक्तम्—‘यत्र समाप्तमिव

अंशाविवादी गीतस्याद्यविदारीसमासिकृत् ॥ ४७ ॥

संन्यासो अंशाविवाद्येव विन्यासः स तु कथ्यते ।

यो विदारीभागरूपदप्रान्ते ज्वतिष्ठते ॥ ४८ ॥

अलङ्घनात्तथा ऽभ्यासाद्बहुत्वं द्विविधं मतम् ।

पर्यायांशे स्थितं तच्च वादिसंवादिनोरपि ॥ ४९ ॥

गीतं प्रतिभासते सो ऽपन्यासः । स च विदारीमध्ये भवति । गीतशरीरमध्य इत्यर्थः ।' इति । अपन्यासान्परिगणयति—कामारव्यामिति । कामारवी-  
नैषाद्यान्त्रीमध्यमाऽऽर्षभीणामंशा एवापन्यासाः । षड्जोदीच्यवागांधारोदीच्यवा-  
मध्यमोदीच्यवानां षड्जधैवतावपन्यासौ । रक्तगांधार्या मध्यमः । गांधार्या षड्ज-  
मध्यमौ । षड्जकैशिक्यां षड्जपञ्चमनिषादाः । पञ्चम्यां निषादर्षभपञ्चमाः ।  
गांधारपञ्चम्यामृषभपञ्चमौ । षाड्ज्यां गांधारपञ्चमौ । धैवत्यामृषभमध्यमधैवताः ।  
नन्दयन्त्यां मध्यमपञ्चमौ । कैशिक्यामृषभवर्जिताः षट् स्वरा अपन्यासाः ।  
सप्तपि स्वरा इति केषांचिन्मतम् । षड्जमध्यमायां सप्त स्वराः । अत्रांशा एवा-  
पन्यासाः । त एकोनविंशतिः । अन्ये सप्तत्रिंशत् । मलिताः षट्पञ्चाशत् । यदि  
कैशिक्यां सप्तपन्यासास्तदा सप्तपञ्चाशदपन्यासस्वरा भवन्ति ॥ ४१—४६- ॥

(क०) अथ संन्यासविन्यासौ—अंशाविवादी, यस्मिन्प्रयोगे यो  
अंशस्तस्याविरोधी संवादीत्यर्थः । गीतस्याद्यविदारीसमासिकृत्प्रथमखण्डसमा-  
पकः । अनेनापन्यासस्यातिरिक्तविदारीविषयत्वं विज्ञेयम् । विन्यासः स तु  
कथ्यते । स इति वक्ष्यमाणपरामर्शः । अंशाविवादित्वमुक्तमेव । विदारी-  
भागरूपदप्रान्ते, विदार्या भागरूपाणि वर्णालंकारादियुक्तस्य रागस्य  
वाक्यस्थानीयस्यावयवभूतानि पदवत्पदानि, तेषां स्वरसमुदायात्मनां प्रान्ते  
यो ज्वतिष्ठत इति संबन्धः । विवादिव्यतिरिक्तानां सर्वेषामपि स्वराणां  
संन्यासविन्यासत्वसंभवेन बहुत्वादेतयोः संख्या नोक्ता ॥ अथ बहुत्वम्—  
अलङ्घनादिति । लङ्घनमीषत्पर्शः स्वरस्य स्थानप्रयत्नकृतस्वरूपन्यूनता ;

अल्पत्वं च द्विधा प्रोक्तमनभ्यासाच्च लङ्घनात् ।

अनभ्यासस्त्वनंशेषु प्रायो लोप्येष्वपीष्यते ॥ ५० ॥

ईषत्स्पर्शो लङ्घनं स्यात्प्रायस्तल्लोप्यगोचरम् ।

उशन्ति तदनंशे ऽपि कचिद्वीतविशारदाः ॥ ५१ ॥

तदभावो ऽलङ्घनम्; साकल्येन स्पर्श इति यावत् । इदमेकं बहुत्वम् । अनभ्यासादावृत्तेः । नैरन्तर्येण वा सान्तरत्येन वा स्वरस्य पुनः पुनरुच्चारणमावृत्तिः । इदमन्यद्बहुत्वम् । तच्च द्विविधं बहुत्वं पर्यायांशे वादिभूतांशाद्व्यतिरिक्तांशे, वादिसंवादिनोरपि स्थितम्, प्रयोक्तव्यमिति शेषः ॥ अथाल्पत्वम्—अल्पत्वं चेति । अनभ्यासाच्च लङ्घनादिति बहुत्वोक्तलक्षणविपर्ययः । अनभ्यासस्तु, आवृत्त्यभावेन सकृदुच्चारणरूपमल्पत्वं तु, अनंशेषु वादिपर्यायांशोभयव्यतिरिक्तेषु स्वरेष्विष्यते; लोप्येष्वपि षाडवौडुवकारिषु च प्राय इष्यते; प्राचुर्येण भवतीत्यर्थः ॥ ईषत्स्पर्श इति ग्रन्थस्तु विवृतार्थः ॥ ४७—५१ ॥

(सु०) संन्यासं लक्षयति—अंशाविवादीति । यः स्वरो ऽंशेन सहाविवादी सन्गीतस्याद्यां विदारीं समापयति स संन्यासः । मतङ्गेनाप्युक्तम्—‘अंशस्य विवादी यो न भवति स प्रथमविदारीमन्ते यदि प्रयुक्तो भवति तदा संन्यास इत्युच्यते’ इति । विन्यासं लक्षयति—अंशाविवाद्येवेति—अंशेन सहाविवाद्येव यः स्वरो विदारींशरूपाणां पदानामन्ते तिष्ठति स विन्यासस्वरः । मतङ्गेनाप्युक्तम्—‘एष एव तु संन्यासस्वरो यदा पदान्ते विन्यस्यते तदा विन्यासः; अत एवांशस्य संवाद्यनुवादी वा पदविदारीमन्ते भवतीत्युक्तम् ।’ इति । बहुत्वं कथयति—अलङ्घनादिति । अन्यस्पर्शादभ्यासाच्च बहुत्वं द्विविधम् । तच्च बहुत्वं वादिसंवादिनोः पर्यायः । अलङ्घनाद्यस्य बहुत्वं स वादी; तद्यस्याभ्यासात्स संवादीत्यर्थः । अल्पत्वं चेति । अल्पत्वमप्यनभ्यासाल्लङ्घनाच्च द्विप्रकारम् । अनभ्यासस्त्वंशस्वरादन्येषु स्वरेषु कचिल्लोप्येष्वपीष्यते भरतादिभिः । लङ्घनादल्पत्वमित्युक्तम्; तत्र किमिदं लङ्घनमित्यपेक्षया-

न्यासादिस्थानमुज्झित्वा मध्ये मध्ये ऽल्पतायुजाम् ।

स्वराणां या विचित्रत्वकारिण्यंशादिसंगतिः ॥ ५२ ॥

अनभ्यासैः कचित्कापि लङ्घनैरेव केवलैः ।

कृता सा ऽन्तरमार्गः स्यात्प्रायो विकृतजातिषु ॥ ५३ ॥

षडवन्ति प्रयोगं ये स्वरास्ते षाडवा मताः ।

षट्स्वरं तेषु जातत्वाद्गीतं षाडवमुच्यते ॥ ५४ ॥

माह—ईषस्पृश इति । सकृदुच्चारणं लङ्घनम् । तत्प्रायो लोप्येषु स्वरेषु भवेत् । अंशस्वरादन्येष्वपि स्वरेषु लङ्घनं भवतीति केषांचिन्मतम् ॥ ४७—५१ ॥

(क०) अथान्तरमार्गः—न्यासादिस्थानमिति । न्यासादिस्थानम्, न्यासादीनां न्यासापन्यासविन्याससंन्यासग्रहांशानां स्थानं गीतस्यान्यप्रदेशाद्युज्झित्वा विहाय । मध्ये मध्य इति मध्यानां बहुत्वाद्वीप्सायां द्विवचनम् । तेनोक्तन्यासादीनां द्वयोर्द्वयोर्मध्य इत्युक्तं भवति । तत्राल्पतायुजामुक्तद्विविधाल्पत्वभाजां स्वराणां या ऽंशादिसंगतिः, अंशग्रहापन्यासादिभिः सह संगतिरारोहादिना संघटना विचित्रत्वकारिणी स्वरसमुदायात्मकतानवैचित्र्यकारिणी भवति, कचित्केवलैरनभ्यासैः कापि लङ्घनैरेव तत्तद्गीतरक्तिवशात्कृतोत्पादिता सा ऽन्तरमार्गः स्यात् । सो ऽपि विकृतजातिषु प्रायः स्यात्; शुद्धजातिषु तु कादाचित्क इत्यर्थः ॥ ५१, ५३ ॥

(सु०) अन्तरमार्गं लक्षयति—न्यासादीति । न्यासापन्यासविन्याससंन्यासग्रहांशस्थानं परित्यज्य मध्ये मध्ये ऽल्पानां स्वराणां भङ्गिविशेषकारिणी कचिदनभ्यासैः कचित्केवलैर्लङ्घनैरेव या विहिता ऽंशादिभिः सह संगतिः सा ऽन्तरमार्ग इत्युच्यते । सा प्रायशो या विकृता जातयस्तन्निष्ठैव भवति ॥ ५२, ५३ ॥

(क०) अथ षाडवम्—षडवन्तीति । ये षट् स्वराः शुद्धा विकृता वा प्रयोगं जात्यादिकमवन्ति रक्षन्ति, प्रवर्तयन्तीत्यर्थः; ते स्वराः षडवाः ।

वान्ति यान्त्युडवो ऽत्रेति व्योमोक्तमुडुवं बुधैः ।  
 पञ्चमं तच्च भूतेषु पञ्चसंख्या तदुद्भवा ॥ ५५ ॥  
 औडुवी सा ऽस्ति येषां च स्वरास्ते त्वौडुवा मताः ।  
 ते संजाता यत्र गीते तदौडुवितमुच्यते ॥ ५६ ॥  
 तत्संबन्धादौडुवं च पञ्चस्वरमिदं विदुः ।

‘अव रक्षणे’ इत्यस्मात्पचाद्यच्यवा इति रूपम् । षट् च ते ऽवाश्चेति कर्मधारयः । तेषु षडवेषु जातत्वात्षट्स्वरं गीतं षाडवमुच्यत इति योजना । तेषु जातत्वादित्यनेन षडवशब्दात् ‘तत्र जातः’ इत्यणि षाडवमिति रूपम् । अयमर्थः—सप्तसु स्वरेषु लक्षणवशादेकस्मिंस्त्यक्ते, तदितरषट्स्वरप्रयोग-प्रपञ्चवशाज्जातं गीतं षाडवव्यपदेशवदिति ॥ अथौडुवितम्—वान्तीति । यान्तीति ‘वा गतिगन्धनयोः’ इत्यस्मान्निष्पन्नस्य वान्तीत्यस्यैव गत्यर्थ-तोक्तिः । अत्रोडवो नक्षत्राणि वान्ति गच्छन्तीति बाधातोः ‘सुपि स्थः’ इत्यत्र सुपीति योगविभागात्कप्रत्यय उडुवमिति व्योमाकाशमुक्तम् । तच्चौडुवं भूतेषु पृथिव्यादिमहाभूतेषु गुणबाहुल्येनाभ्यर्हितत्वात्सृष्टिक्रमप्रातिलोभ्येन पृथिव्यादिपरिगणनायां पञ्चमं पृथिव्यप्तेजोवाय्वाकाशानीति । पञ्चसंख्या पञ्चेति संख्या तदुद्भवा तदुद्भवद्रव्याश्रिता सत्यौडुवीत्युच्यते । उडुवशब्दात् ‘तत्र जातः’ इत्यणि स्त्रियाम् ‘टिड्ढाणञ्’ इत्यादिना ङीपि रूप-मित्यर्थः । सा चौडुवी संख्या येषां तत्र तत्र नियतस्वरद्वयलोपे सत्य-वशिष्टानां प्रयोगप्रवर्तकानां स्वराणामस्ति, ते तु पञ्च स्वरा औडुवा मताः । तदस्यास्तीत्यस्मिन्नर्थे शैषिके ऽणि सतीत्यर्थः । जातं त्विति तुशब्देन येषामिति यच्छब्दतात्पर्येणोक्ता एव, न तु संपूर्णे षाडवे वा शते पञ्चा-शन्नायायेन यथाकथंचित्संभवन्तः पञ्चापीति गम्यते । त औडुवा यत्र गीते संजातास्तद्गीतमौडुवितमुच्यते । औडुवशब्दात् ‘तदस्य संजातम्-’ इत्यादि-

क्रमादल्पाल्पतरते षाड्वौडुवकारिणोः ॥ ५७ ॥

संपूर्णत्वदशायां स्तः पञ्चम्यां तु विपर्ययः ।

नेतचप्रत्यये सतीत्यर्थः ॥ तत्संबन्धादिति । पञ्चस्वरमिदं गीतम्, तत्संबन्धात्, तच्छब्देनौडुवाः परामृश्यन्ते, तेषामौडुवानां संबन्धीति संबन्धमात्र-विवक्षायाम् 'तस्येदम्' इत्यणप्रत्यय औडुवमिति च विदुः ॥ ५४—५६- ॥

(सु०) षाडवं लक्षयति—षडवन्तीति । षण्मिलित्वा ये प्रयोगं जाल्यादिकमवन्ति रक्षन्ति, ते षडवाः स्वराः । षडवेषु जातं षाडवम् । जातार्थे ऽणप्रत्ययः । औडुवं लक्षयति—वान्तीति । उडवो नक्षत्राणि वान्ति यान्यस्मिन्नित्युडुवं व्योम । तच्च भूतेषु पञ्चमम् । तेन पञ्चसंख्या लक्ष्यते । औडुवी संख्या विद्यते येषां स्वराणां त औडुवाः पञ्च स्वराः । ते जाता यत्र गीते तदौडुवितमुच्यते । जातार्थ इतचप्रत्ययः । तत्संबन्धात्पञ्चस्वरमौडुवं विदुर्बुधा भरतादयः ॥ ५४—५६- ॥

(क०) पूर्वं द्विविधस्याप्यल्पत्वस्य सामान्येन प्रायो लोप्यविषय-त्वमुक्त्वेदानीं तस्यैव कदाचिल्लोप्यविशेषव्यवस्थां दर्शयति—क्रमादिति । अल्पाल्पतरते, अल्पश्चाल्पतरश्चाल्पाल्पतरौ स्वरौ, तयोर्भावावल्पाल्पतरते; अत्र द्वंद्वान्ते श्रुतस्य तलः प्रत्येकमभिसंबन्धो ऽल्पता ऽल्पतरता चेति; अल्पता ऽनभ्यासः, अल्पतरता लङ्घनम्; संपूर्णत्वदशायां यासां जातीनां संपूर्णत्वाद्यवस्थात्रयं संभवति, तासां संपूर्णत्वावस्थायामेव ते षाड्वौडुवकारिणोः क्रमास्तः; षाडवकारिणः स्वरस्याल्पता, औडुवकारिणः स्वरस्याल्पतरतेति प्रयोज्ये भवतः । यासां जातीनां तु संपूर्णत्वषाडवत्वाख्यावस्थाद्वयमेव, तासु षाडवकारिणो ऽल्पतैव, औडुवकारिणो ऽभावादल्पतरता न स्यात्; यास्तु नित्यपूर्णास्तासु लोप्यस्वराभावादल्पत्वमनंशविषयमेवेत्यवगन्तव्यम् । अल्पत्व-प्रयोगे कृतस्य नियमस्य कचिद्विधिना बाधं दर्शयति—पञ्चम्यां त्विति ।

वचनं विधिरप्राप्ताविहाल्पत्वबहुत्वयोः ॥ ५८ ॥

परिसंख्या द्वयोः प्राप्तावेकस्यातिशयाय यत् ।

तुशब्दो ऽत्रेतरजातिवैलक्षण्यद्योतनार्थः । विपर्ययो ऽन्यथाभावः । एतदुक्तं भवति—अवस्थात्रयवत्याः पञ्चम्याः पूर्णत्वलक्षणे ‘सगमाः स्वरूपका मताः’ इत्यनेन वक्ष्यमाणेन षड्जमध्यमयोरषाडवौडुवकारित्वादप्राप्तौ ‘क्रमाद्वेन निगाभ्यां च षाडवौडुविता मता’ इति षाडवकारित्वाद्गांधारे प्राप्तौ च संभूय त्रयाणामल्पत्ववचनेन निषादे ऽप्यौडुवकारित्वेन बहुत्वस्य प्राप्तौ ‘ऋषभ-पञ्चमनिषादा अपन्यासाः’ इति बहुत्ववचनेन च नियमस्य बाधः, यथा ‘प्राड्मुखो ऽन्नानि भुञ्जीत’ इत्यस्य लक्ष्मीव्रते ‘संपत्कामः पश्चिमाशासु-खाशी’ इत्येन वचनेन । ननु विषयव्यवस्थया सर्वजातिषु नियतस्याल्पत्वस्य पञ्चम्यां कथं विपर्यय इत्यत आह—वचनं विधिरिति । इह पञ्चम्या-मल्पत्वबहुत्वयोः स्वरधर्मयोरप्राप्तौ; अत्र षाडवौडुवकारिणोः षड्जमध्य-मयोरल्पत्वस्य, औडुवकारिणि निषादे बहुत्वस्य चाप्राप्तौ सत्याम्; वचनम्, ‘दौर्बल्यं चात्र विज्ञेयं षड्जगांधारमध्यमैः’ इति षड्जमध्यमयोः साक्षादल्पत्वस्य, ‘सनिषादावपन्यासौ’ इत्यपन्यासलिङ्गेन निषादे बहुत्वस्य च भरतोक्तमेतद्वचनं विधिः ‘प्रातः संध्यामुपासीत’ इति वचनवत् । विधीयते ऽनेनेति करणे ‘उपसर्गे घोः किः’ इति किप्रत्यये सति विधिरिति रूपम् । ननु षड्जमध्यमयोरप्राप्तावल्पत्ववचनं निषादे ऽप्यप्राप्तौ बहुत्ववचनं विधिरस्तु; इह षाडवकारित्वेनाल्पत्वविषये गांधारप्राप्तौ सत्या-मपि पुनरल्पत्वविधानं किमितीत्याशयवानाह—परिसंख्येति । द्वयोः, इह षाडवौडुवकारिणोर्गांधारनिषादयोर्द्वयोः प्राप्तावल्पत्वधर्मितया प्राप्तौ सत्याम्, एकस्य तयोरेकस्य गांधारस्य, अतिशयाय रक्तिविशेषाय यदल्पत्ववचनम्, परिसंख्या, सा परिसंख्या भवतीत्यर्थः । यत्तदोः संबन्धस्य नित्यत्वाद्



अथ प्रत्येकमेतासां जातीनां लक्ष्म कथ्यते ॥ ५९ ॥

सेति तच्छब्दाध्याहारः कर्तव्यः । परिसंख्योदाहरणं यथा—‘इमाम-  
गृभ्णन्शनामृतस्येत्यश्वाभिधानीमादत्ते’ इति । चयनप्रकरणे ‘इमाम-  
गृभ्णन्-’ इति मन्त्रे रशनालिङ्गेन प्राप्तयोरश्वगर्दभाभिधान्योः ‘तस्माद-  
श्वाद्गर्दभो ऽश्वतरः’ इति निष्कृष्टाया गर्दभाभिधान्या अश्वाभिधानी  
श्रेयसीत्येवैकस्या अतिशयाय ‘इमामगृभ्णन्शनामृतस्य’ इति मन्त्रानु-  
वादेन ‘अश्वाभिधानीमादत्ते’ इति यत्तदर्थं शास्त्रवचनं परिसंख्या,  
तद्वत् । परिसंख्याया इतरपरिवर्जनफलत्वादिहापि निषादस्याप्यल्पत्वनिषेधः  
फलम् ॥ -५७—५८- ॥

(सु०) क्रमादिति । षाड्वौडुवकारिणौ यौ स्वरौ तयोः संपूर्णत्वदशायां  
क्रमादल्पत्वरते ज्ञातव्ये । यस्य लोपेन षाडवत्वं तस्य स्वरस्य संपूर्णत्व-  
दशायामल्पत्वम्; यस्य च लोपेनौडुवत्वं तस्य संपूर्णत्वदशायामल्पतरत्वम् ।  
पञ्चम्यां तु जातौ विपर्ययः—यस्य लोपेन षाडवत्वं तस्याल्पतरत्वम्, यस्य  
लोपेनौडुवत्वं तस्याल्पत्वमिति । वचनमिति । ‘क्रमादल्पत्वरते’ इत्यनेन  
न्यायेनाल्पत्वबहुत्वयोरप्राप्तौ सत्यां यद्वचनं स विधिः, अप्राप्तप्रापकत्वात् ।  
द्वयोः प्राप्तावेकस्य वचनं परिसंख्या । तद्वचनमेकस्यातिशयाय । विधिपरि-  
संख्ययोर्लक्षणमुक्तं भट्टाचार्यैः—

‘विधिरत्यन्तमप्राप्तौ नियमः पाक्षिके सति ।

तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥’

इति ॥ -५७—५८- ॥

(क०) ग्रहादीनां त्रयोदशानां जातिलक्षणानां प्रत्येकमन्वर्थतया  
स्वरूपं निरूप्य, तानि षाड्ज्यादिषु सप्तसु शुद्धविकृतान्योन्यसंसर्गजातासु  
षड्जकैशिक्यादिष्वेकादशसु चेत्यष्टादशसु जातिषु क्रमेण प्रत्येकं यथासंभवं

षाड्ज्यामंशाः स्वराः पञ्च निषादर्षभवर्जिताः ।

निलोपात्षाडवं सो ऽत्र पूर्णत्वे काकली क्वचित् ॥ ६० ॥

सगयोः सधयोश्चात्र संगतिर्वहुलस्तु गः ।

गांधारे ऽंशे न नेल्लोपो मूर्च्छना धैवतादिका ॥ ६१ ॥

योजयित्वा सप्रस्तारं दर्शयितुमाह—अथ प्रत्येकमित्यादिना । प्रत्येक-  
मेकस्यामेकस्याम् । यथाऽर्थे वीप्सायामव्ययीभावः । तासु षाड्ज्यां  
निषादर्षभवर्जिताः पञ्च स्वराः सगमपधा अंशाः । ते पर्यायेण वादिनो  
ग्रहाश्च भवन्तीत्यर्थः । निलोपान्निषादपरित्यागात्षाडवं षट्स्वरप्रयोगः, कार्य-  
मिति शेषः । स निषादः, अत्र षाड्ज्यां पूर्णत्वे संपूर्णावस्थायां कचित्षड्जस्य  
वादित्वे विकृतदशायां काकली भवति । सगयोः सधयोश्चात्र संगतिरिति ।  
अत्र षड्जस्य गांधारेणैकान्तरितेन तादृशेनैव धैवतेन च यथारक्ति संबन्धः  
सगसगसधेति गसगसधसेति वा कार्यः; गस्तु गांधारस्तु बहुल इति ।  
यद्यपि ‘निगावन्यविवादिनौ’ इति विवादित्वाद्गांधारस्याप्राप्तं बहुत्वम्, तथा  
ऽपि ‘गांधारस्य च बाहुल्यम्’ इति मुनिवचनाद्विधीयत इति तुशब्दार्थः ।  
गांधारे ऽंशे न नेल्लोपः । निषादस्य गांधारसंवादित्वादंशसंवादिनो लोपा-  
भावादिति भावः । एतेनावस्थाद्वयवत्या अप्यस्याः षाड्ज्या गांधारस्यांशत्वे  
निलोपप्रतिषेधेन षाडवापवादात्पूर्णताऽवस्थैवेत्युक्तं भवति । अतो ऽस्याः  
समपधेषु चतुर्ध्वेषु संपूर्णत्वषाडवत्वाख्यावस्थाद्वयं व्यवस्थितम् । षड्जे ऽंशे  
ऽपि तस्यैव ग्रहापन्यासत्वात्केवलाशुद्धतायां पूर्णतैवेत्यस्याः पूर्णतायां षडंशाः  
षाडवत्वे चत्वार इति मतज्ञोक्ता दशांशा वेदितव्याः । एवमवस्थाऽऽपन्नां-  
शसंख्या जात्यन्तरेष्वप्यूह्या । मूर्च्छना धैवतादिका; अस्यां षाड्ज-  
ग्रामिकतया धैवतादिकोत्तरायता मूर्च्छना, न तु मध्यमग्रामीणा पौर-

त्रिधा तालः पञ्चपाणिरत्र चैककलाऽऽदिकः ।

क्रमान्मार्गाश्चित्रवृत्तिदक्षिणा गीतयः पुनः ॥ ६२ ॥

मागधी संभाविता च पृथुलेति क्रमादिमाः ।

नैष्क्रामिकध्रुवायां च प्रथमे प्रेक्षणे स्मृतः ॥ ६३ ॥

वीत्यर्थः । अस्यां तालमार्गगीतिविनियोगानां नियमं दर्शयति—त्रिधा ताल इत्यादिना । अत्र षाड्ज्याम्, एककलाऽऽदिकः, एककलो द्विकलश्चतुष्कल इति त्रिधा च पञ्चपाणिः षट्पितापुत्रकः, प्रयोक्तव्य इति शेषः । क्रमान्मार्गा इत्यनेनैककले पञ्चपाणौ चित्रो मार्गो मागधी गीतिः, द्विकले वार्त्तिको मार्गः संभाविता गीतिः, चतुष्कले दक्षिणो मार्गः पृथुला गीतिरिति क्रमो दर्शितः । अत्र षाड्ज्यामित्युपलक्षणम् । जात्यन्तरेष्वपि तालान्तरेष्वप्येककलत्वादीनां योजना कर्तव्या, उत्तरत्र ‘योक्ता ऽस्माभिः कलासंख्या’ इत्यादिना सामान्येन वक्ष्यमाणत्वात् । तालादीनां लक्षणं तु स्वप्रकरणे वक्ष्यते । तथा प्रथमे प्रेक्षणे नैष्क्रामिकध्रुवायां च विनियोगः स्मृत इति योजना । प्रथमप्रेक्षणे नाटकादीनां प्रथमाङ्के । नैष्क्रामिकध्रुवायामिति । ध्रुवासामान्यलक्षणं तावद्भरतोक्तम्—

‘यानि चैवं निबद्धानि च्छन्दोवृत्तिविधानतः ।

मुखप्रतिमुखादीनि गीताङ्गान्येव सर्वशः ॥

यदात्मकानि तानि स्युर्ध्रुवासंज्ञानि नाटके ।’

इति । तद्विशेषाश्च—

‘प्रावेशिकी तु प्रथमा द्वितीया ऽऽक्षेपिकी स्मृता ॥

प्रासादिकी तृतीया च चतुर्थी चान्तरा ध्रुवा ।

नैष्क्रामिकी तु विज्ञेया पञ्चमी तु ध्रुवा बुधैः ॥’

### विनियोगो द्वादशात्र कला अष्टलघुः<sup>१</sup> कला ।

इति प्रवेशार्थसूचनादेतासामन्वर्थता ज्ञेया । अपकृष्टे ताडिताऽऽदयो गुरुलघ्वक्षरोभयप्रायास्त्रिविधा अपि ध्रुवाजातयः प्रावेशिक्यादीनामेवावान्तर-भिदाः । एतासां सतालत्वमेव पदमधिकृत्योक्तम् ‘सतालं च ध्रुवाऽर्थेषु निबद्धम्’ इति । तत्रैव स्मृतम् ‘अनिबद्धाक्षराणि स्युस्तेनेनप्रभृतीनि च’ इति । ‘तत्राङ्कान्ते निष्क्रमणे भवेत्त्र्यश्रावसानिकी’ । अस्याः प्रस्तु-तार्थनियोगः—

‘निष्क्रामोपगतगुणां विद्यानैष्क्रामिकीं तां तु ।’

‘अथोत्तमानां कर्तव्या चतुरश्रावसानिकी ।

अधमानां तु कर्तव्या ध्रुवा त्र्यश्रावसानिकी ॥’

नैष्क्रामिकी—‘त्र्यश्रे विरामस्त्रिकलश्चतुरश्रे चतुष्कलः ।

प्रावेशिक्यां ध्रुवायां तु नैष्क्रामिक्यां तथैव च ॥’

इति । एवं तत्तत्तालविशेषनियतायां नैष्क्रामिक्यां ध्रुवायां विनियोगः । ध्रुवापदानामेतज्जात्युक्तस्वरसंदर्भेण योजनं नाट्याङ्गत्वेन । चकारात्स्वा-तन्त्र्येणापि ब्रह्मप्रोक्तपदैरन्यैर्वा शंकरस्तुतावेव विनियोगः समुच्चीयते । स्मृतः, भरतादिभिरिति शेषः । द्वादशात्र कला इति । अत्र षाड्ज्यां कलाः कालविशेषा द्वादश, अत्रोक्तस्य पञ्चपाणेर्यथाऽक्षरत्वे द्वादशमात्रिकत्वात् । कलाशब्देन प्रतीतस्य कालविशेषस्य ध्रुवाऽऽदिमार्गभेदाश्रितत्वेनानेकरूपत्वा-दिह किंप्रमाणो विवक्षित इत्याकाङ्क्षायामाह—अष्टलघुः कलेति । अत्र लघुशब्देन पञ्चलघ्वक्षरोच्चारमितः कालो विवक्ष्यते । तादृशा अष्टौ लघवो यस्याः कलायाः सा ऽष्टलघुः । एतेनात्र कला दक्षिणमार्गाश्रितेति

<sup>१</sup> अष्टगुरुः

स्युर्यान्यजातिकृतानि तु.

अस्यां षाड्ज्यां षड्जो न्यासः । गांधारपञ्चमावपन्यासौ ।  
वराटी दृश्यते । अस्याः प्रस्तारः—

१. षाड्जी

१. सा सा सा सा पा निध पा धनि  
तं भ व ल ला ट

गम्यते । तथा च वक्ष्यति—‘योक्ता ऽस्माभिः कलासंख्या सा दक्षिणपथे  
स्थिता’ इति । अतो ऽत्र चतुष्कलस्य पञ्चपाणेर्द्विरावृत्तिरवगन्तव्या ।  
यदा तु वृत्तिमार्गाश्रयणेन चतुर्विंशतिः कलास्तदा द्विकलपञ्चपाणेश्चतुरा-  
वृत्तयः । यदा पुनश्चित्रमार्गाश्रयणेनाष्टाचत्वारिंशत्कलास्तदा यथाऽक्षरपञ्च-  
पाणेरेष्टावृत्तयः । एवं तालान्तरमप्यूह्यम् ॥ -५९—६३- ॥

(सु०) अथैतासां जातीनां प्रत्येकं लक्षणं कथयितुं प्रतिजानीते—  
अथेति । षाड्जीलक्षणं कथयति—षाड्ज्यामिति । षाड्ज्यां षड्जगांधार-  
मध्यमपञ्चमधैवता अंशाः । तेषां च विकल्पेनांशत्वम्, ‘गांधारे ऽंशे न  
नेलौपः’ इति वक्ष्यमाणत्वात् । मतङ्गेनाप्युक्तम्—‘इति त्रिषष्टिरंशाः स्युस्तेषा-  
मेकैकशो ऽंशता’ इति । निषादलोपेन षाडवम् । स निषादः पूर्णत्वे काकली ।  
षड्जगांधारयोः षड्जधैवतयोश्च संगतिः । गांधारस्य बाहुल्यम् । गांधारो यदा  
ऽंशस्तदा निलोपात्षाडवं नास्ति । धैवतादिर्मूर्च्छना । पञ्चपाणिः षट्पितापुत्रक  
एककलो द्विकलश्चतुष्कलश्चात्र तालः । यदैककलस्तदा चित्रो मार्गः ; यदा  
द्विकलस्तदा वार्त्तिकः ; यदा चतुष्कलस्तदा दक्षिणो मार्ग इति । गीतयः पुनः—  
यदा चित्रो मार्गस्तदा मागधी ; यदा वार्त्तिकस्तदा संभाविता ; यदा दक्षिणस्तदा  
पृथुला । प्रथमे प्रेक्षणे नैष्कामिकध्रुवायां विनियोगः । अत्र द्वादश कलाः ।  
कलायामष्टौ गुरवः ॥ -५९—६३- ॥

(क०) अस्यां षाड्ज्यां षड्जो न्यास इति वदतो ऽयं भावः—  
अस्यां षाड्ज्यां विकृतावस्थासु ग्रहादीनामनियमत्वे ऽपि नामस्वरस्यैव

२. री गम गा गा सा रिग धस धा  
न य नां बु जा धि
३. रिग सा री गा सा सा सा सा  
कं
४. धा धा नी निसं निध पा सां सां  
न ग सू नु प्र ण य
५. नी धा पा धनि री गा सा गा  
के लि स मु झ
६. सा धां धनिं पां सा सा सा सा  
वं
७. सा सा गा सा मा पा मा मा  
स र स कृ त ति ल क
८. सा गा मा धनि निध पा गा रिग  
पं का नु ले प
९. गा गा गा गा सा सा सा सा  
नं
१०. धां सा री गरि सा मा मा मा  
प्र ण मा मि का म
११. धा नी पा धनि री गा री सा  
दे हैं ध ना न  
ग सा री गा सा सा सा सा

विकृतासु च नियतमिति । गांधारपञ्चमावपन्यासाविति  
त्योक्तिः । शुद्धतायां तु नामस्वरस्य षड्जस्य चापन्यासत्वं

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NOTE—The Roman figures stand for cantos and the Arabic numerals for the verses.



## APPENDIX II

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## MANUSCRIPTS NOTES

### KAVĪNDRĀCĀRYA AS A HINDI SCHOLAR

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WRITINGS have already appeared on Kavindrācārya as a great Sanskrit scholar of the 17th century who collected a large number of MSS. and as one who succeeded in persuading Shah Jahan to abolish the tax levied on Hindu pilgrims who came to Benares and Prayāg. A list of MSS. belonging to his collection has been published by R. Ananta Krishna Sastri, (Gaekwad's Or. Series, No. XVII, Baroda, 1921). Many MSS. belonging to this collection but not included in the printed list, are now available in the Anup Sanskrit Library, Bikaner, and probably elsewhere also. The list is therefore inexhaustive.

There is one aspect of Kavindrācārya's life which has not received the attention of scholars. While it is well known that he was a great Sanskrit scholar, it is probably not so well known that he was a great Hindi scholar too. Two of his Hindi works deposited in the Anup Sanskrit Library attest this latter fact.

One of these is written in praise of Shah Jahan. It is a musical composition in various Rāgas and is called *Kavindra-kalpalatā*. There is a preface which (with some alterations) is found also in two other works described here. This is apparently by some contemporary Paṇḍit. The information given here regarding the great scholar is that which we have already obtained from other sources. It is as follows. Kavindrācārya first lived on the bank of the Godāvari and later migrated to Benares. He belonged to the Āśvalāyanaśākhā of the Ṛgveda and took to Sannyāsa early in

life. His learning was vast. He got the pilgrim tax abolished. There are references in the work to Agra (Shah Jahan's capital), to Shahajahanabad, to the conquest of Golconda and Bijapur, to the boundaries of the territory under the rule of Shah Jahan (which are mentioned as Rūm, Sām, Bukhāra and Khurasān), to the emperor's harem and the distribution of gold and silver of his weight and the conferring of titles on chieftains on his birthday. There is particularly one verse written on a birthday of the emperor. There is mention of his taking part in the Hindu Holī festival which should not fail to have contemporary interest. The author refers to himself as the guru of Darah Shikoh for whose long life he offers prayers. There is reference also to Mirza Murad. The first three verses are in Sanskrit.

The MS. begins :

क. क. श्रीवरदमूर्तये गजाननाय नमः ।

नत्वा वार्णां भवानीं च भवं शंभूद्वं तथा ।

हृद्यानि भाषापद्यानि कवीन्द्रः कुरुते कृती ॥ १ ॥

कवीन्द्रः कल्पलतिकामनल्पफलकल्पिकाम् ।

कवीनां कामनावास्थै प्रवीणां कुरुते कृती ॥ २ ॥

अनल्पकल्पनाकल्पां कल्पान्तस्थितिशालिनीम् ।

कवीन्द्रकल्पलतिकां सन्तो जल्पन्तु कल्पकाः ॥ ३ ॥

गुरुगनपतिसंकरशिवाविष्णुदिनेसुरलेखि ।

मनसा वाचा कर्मना प्रणवो सुरनिविसेखि ॥ ४ ॥

पहिले गोदातीरनिवासी पाछे आइ वसे हैं कासी ॥ ५ ॥

सब विषयनि ते भए उदास बालदसा मैं लयो सन्यास ॥ ६ ॥

उनि सब विद्या पढ़ी पढ़ाई विद्यानिधिसुकविन्द्रगुसाई ॥ ७ ॥

ऋग्वेदी असुलायनसाखा तिन कीनी है कविता भाखा ॥ ८ ॥

कल्पलता है याको नाम याते पावत कवि सुख धाम ॥ ९ ॥

अलंकार गुन रस सौं सनी याते कल्पलता है बनी ॥ १० ॥

सबहीं को वर्नन है जाँ मैं सब कोऊ सुख पावत तामैं ॥ ११ ॥

कीने ग्रंथ न जात गनाये सब वेदानिके अर्थ बनाये ॥ १२ ॥

भाषा करत आवति है लाज कीने ग्रंथ पराये काज ॥ १३ ॥

कासी की अरु प्राग की कर की पकर मिटाइ ।

सब ही को सब सुख दियो किये धर्म अधिकाइ ॥ १४ ॥

The other Hindi work of Kavindrācārya is the *Bhāṣāyoga-vāsiṣṭhasāra*, a commentary on the *Laghuyogavāsiṣṭha*. The Sanskrit text is cited. Unfortunately the MS. in the Anup Sanskrit Library is incomplete. It breaks off in the ninth Prakaraṇa with

वित्रसर्पः परिज्ञातो न सर्पभयदो य . ।

The MS. is prefaced with the following seven stanzas on Kavindrācārya by the Vis'iṣṭa S'iṣṭas of Benares of his time.

श्रीगणेशाय नमः ॥ स्वस्तिश्रीमत्परमहंसपरिव्राजकाचार्यवर्यसर्वविद्यानिधानकवीन्द्रसरस्वतीविषयकोऽयं लेखः सकलवारणसीनिवासिविशिष्टशिष्टकृतः ।

चतुर्वेदविदां श्रेष्ठः षडङ्गाध्यापिनामपि ।

शास्ति शास्त्राणि सर्वाणि साहित्यसहितानि च ॥ १ ॥

अष्टादशपुराणानि तथा सर्वा अपि स्मृतीः ।

योगवासिष्ठविज्ज्येष्ठः श्रीकवीन्द्रसरस्वती ॥ २ ॥

ब्राह्मणानां क्षत्रियाणां वैश्यानां शूद्रजन्मनाम् ।

ब्रह्मचारिगृहस्थानां वानप्रस्थाभिधाजुषाम् ॥ ३ ॥

दण्डिनामवधूतानां सर्वकाशीनिवासिनाम् ।

पण्डितापण्डितानां च परमानन्ददायकः ॥ ४ ॥

ब्रह्मेन्द्रपूर्णेन्द्रयतीन्द्रवृन्दमुख्यैरशेषैरभिनन्द्यमानः ।

यतिः कवीन्द्रोऽस्ति विभासमानः सद्धर्मपुञ्जेन विराजमानः ॥ ५ ॥

दयाशीलसंतोषवैराग्यधर्मक्षमादानविज्ञानसिन्धूयमानः ।

परानन्दसन्दोहकन्दं ददानो महीमण्डलेऽसौ कवीन्द्राभिधानः ॥ ६ ॥

अमुना कवीन्द्रनाम्ना ब्रह्मेन्द्रस्वाम्यनुगृहीतेन ।

काशीप्रयागकरयोर्मोको लोकोत्तरो ऽकारि ॥ ७ ॥



This is followed by another preface which is in Hindi and which is similar to the preface to the MS. of *Kavīndrakalpalatā*. The commentary begins :

अथ योगवासिष्ठसारके दोहरा ॥

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्यैकमानाय नमः शान्ताय तेजसे ॥ १ ॥

है अनन्तव्यापक सकल चिन्मय सीरोधाम अनुभव ते ठहरात जो ताकों  
करों प्रनाम ॥ १ ॥

At the end of each Prakaraṇa there is the colophon इति श्रीयोग-  
वासिष्ठसारे सर्वविद्यानिधानकवीन्द्राचार्यसरस्वतीविरचिते etc.

Reference may be made in this connection to another Hindi work deposited in the same Library. This is not by Kavīndrācārya but consists of Hindi addresses presented to him by various scholars on the abolition of the tax. Sanskrit addresses presented to him by contemporary Paṇḍits are known, but not perhaps these Hindi ones. Here is a list of the authors of these addresses with the number of verses by each.

Sukhadeva 4; Nandalāla 1; Bhika 1; Paṇḍitarāya 1; Rāmacandra 1; Kavirāja 4; Dharmes'vara 2; Anonymous 1; Hīrārāma 2; Raghunātha 1; Viśvaṃbhara Maithila 1; Dharmes'vara 1; Saṃkaropādhyāya 1; Raghunātha 3; Kavibhairava 2; Sitāpati Tripāṭhin, son of Maṇikaṇṭha 2; Maṅgada 1; Gopāla Tripāṭhin, son of Maṇikaṇṭha 1; Viśvanātha 9; Jivana 1; (नानाकवयः) Various poets 10; Cintāmaṇi 17; Devarāma 2; Kulamaṇi 1; Tvaritakavirāja 2; Govinda Bhaṭṭa 2; Jayarāma 5; Govinda Bhaṭṭa 2; Vaṃsīdhara 1; Gopinātha 1; Rāma 3; Yādavarāyapaṇḍita 1; Jagadrāya 1.

This MS. also has a preface giving the same information as those others referred to above.

## THE ŚABDALIṄGĀRTHACANDRIKĀ OF SUJANA

BY H. G. NARAHARI, M.A.

As in the field of Grammar or of Philosophy, so even in the realm of Lexicography, Sanskrit occupies a covetable place among the Literatures of the World. It is conspicuous not only for its rich literature in this branch, but also for the sound and unique technique adopted in the works belonging to this class. In India, any one who would aspire to be a poet ought to have a complete mastery over the numerous Sanskrit words and their diverse meanings. Sanskrit Lexicographers found that, to achieve such a purpose, a mere alphabetical arrangement of words with their meanings is useless. They strove, therefore, to classify words into two major classes, synonyms and homonyms, and then arrange them separately. Like other works, these Lexica were also intended to be got up by rote; and to aid such a method of study, the two classes of words were set into metre. There are thus two types of Dictionaries in Sanskrit, those that give synonymous words, and those that give the homonymous. In both varieties many lexica are well-known; but the *Śabdaliṅgārthacandrikā* of *Sujana* which belongs to the latter class is still not widely known. The many available Histories of Sanskrit Literature do not contain its name. Nor do MSS. of it seem quite abundant. Those that have been discovered so far are all found in the Madras Presidency. Of the three MSS. of the work mentioned by *Aufrecht*<sup>1</sup> two are found in Madras and one (*Oppert*, I. 8275) in Vizagapatam in the Private Library of a Paravastu Veṅkaṭaraṅgācār.

*Aufrecht* was aware of only two MSS. of the work in Madras, one in the Govt. Oriental MSS. Library and the other in the Adyar Library; the former library has now *six* MSS.<sup>2</sup> of the Work, *four*<sup>3</sup> of its commentary, and *four*<sup>4</sup> of the commentary on the

<sup>1</sup> CC. I. 634 a; II. 150 b; III. 132 a.

<sup>2</sup> D. 1515, 1595, 1737, 1759-61.

<sup>3</sup> D. 1515, 1595, 1762, 1763.

<sup>4</sup> D. 1515, 1595, 1605, 1606.

commentary. The Adyar Library MS. referred to by Aufrecht (CC. III. 132 a) should be the same as that which now bears the Shelf-number XX. K. 41. It is a palm-leaf MS. written in Telugu characters, and consists of 156 folia. There is now also a transcript of this MS. which bears the Shelf-number LIV. A. 38. My aim in this paper is to analyse this transcript to see what information can be derived regarding the work and its author.

The work is divided into *three* kāṇḍas, each of which has the following concluding colophon :

*Iti sṛimādanavadyavidyāhṛdyākhaṇḍapāṇḍityamaṇḍitapaṇḍita-  
m a ṇ ḍ a l a v ikaṭapaṭutarakiritaṭapaṭalataṭapaṭuḡhaṭitamara-  
k a t a mukhamāṇigaṇaḡhaṭanasandīpyamānārūṇacaraṇana-  
khena s'as'vadamandānandasandohakandaḷīkṛtahṛdayāra-  
vindasakhena samastavipakṣapakṣadakṣapras'astamastaka-  
vinyastavāmāpādena sakaladarsanāpratidvandvabhūta-  
vādena sarvādānanditas sujanena viracitāyām nikhila-  
kosasārārūpaviracitāyām akhilasarasasāndrikāyām śabda-  
līṅgārthacandrikāyām . . . . kāṇḍaṁ sāmṇūṇam. Śrī  
kṛṣṇārpaṇam astu.*

*Sujanena kṛtas' sṛimān . . . . kāṇḍa idṛśaḥ |*

*Samarpitas' saṅkarāya bhaktahṛdṇādmabhānave ||*

From this really long colophon which is written in typical Sanskrit Prose, we learn that the work claims no originality for itself, but acknowledges that it is only an *epitome* of the lexica known at the time. Its compiler, *Sujana*, was a great scholar, admired and respected by all his contemporaries. The verse at the end of the colophon shows that *Śiva* is the favourite deity of the author.<sup>5</sup>

It is a happy circumstance that this work has been commented on by the author's grand-son, and that this commentary should have

<sup>5</sup> This fact is further corroborated by the fact that, at the beginning of *Kāṇḍa* II (MS. LIV. A. 38, p. 50), he performs obeisance to *Śiva*, and to *Pārvatī* at the commencement of *Kāṇḍa* III (*Ibid.*, p. 76). The opening verse is an invocation to *Sarasvatī*.

a commentary by the grand-son of this grand-son. This shows that *Sujana* was the originator of a family of scholars ; and this is rather a pleasant exception to what seems to be the usual rule that a genius should be succeeded by a dull son.

The commentary on the *S'abdalingārthacandrikā* is called the *Drṣṭāntasiddhāñjana*. It is by *Kallolabhatacārya*, the grand-son of *Sujana*, the author of the *S'abdalingārthacandrikā*. The author of this commentary is the son of *Kesaribhattācārya*, son of *Sujana*. This is evident from the colophons of the *Drṣṭāntasiddhāñjana* which run :

*Iti s'rimac charadindusundarendus'ekharāravindānanamukunda-  
p u r a n d a r ā d i b ṛ n d ā r a k a b ṛ n d a v a n d i t a c a r a ṇ ā r a v i n d ā m a n d a -  
s y a n d a m ā n a m a r a n d a b i n d u s a n d o h a p a r i p ū r ṇ a h ṛ d a y ā r a v i n -  
d e n a s a k a l a v i d y ā n i d h ū n a j a g a d e k a p a ṇ d i t a s ' r i m a t s u j a n a -  
b h a ṭ ṭ ā c ā r y a p a u t r e ṇ a p a ṇ d i t a k e s a r i b h a ṭ ṭ ā c ā r y a p u t r e ṇ a v i d -  
v a t k a l l o l a b h a ṭ ṭ ā c ā r y e ṇ a v i r a c i t ā y ā m s a b d a l i n g ā r t h a c a n d r i -  
k ā v y a k h y ā y ā m d ṛ ṣ ṭ ā n t a s i d d h ā ñ j a n ā k h y ā y ā m s a b d a l i n g ā r -  
t h a c a n d r i k ā v y ā k h y ā y ā m . . . k ā ṇ d a s s a m ā p t a ḥ .*

The *Drṣṭāntasiddhāñjana* has, in its turn, been commented on by the grand-son of its author. The commentator is *Cakora-  
bhatacārya*, son of *Mukundanārāyaṇabhatacārya* and grand-son of *Kallolabhatacārya*. This commentary goes by the name of *Sarat*. All this information follows from its colophons which usually run as follows :

*Iti s'rimad anantasūntasarasvatīvilāsaparasivāvatārasarasāgre-  
s a r a s a r v a k h a r v a d u r g a r v a p ū r i t a s ū r i v a r a p r a ṇ a t i b h ā s a m ā n a -  
c a r a ṇ a y u g a l a v i r ā j i t a s a m a s t a v i d y ā p r a d a v i l a s a c c a t u r a v a -  
c a n a m a n o h a r a s ' r i m a d v i d v a t k a l l o l a b h a ṭ ṭ ā c ā r y a p a u t r e ṇ a s r i -  
m a n m u k u n d a n ā r ā y a ṇ a b h a ṭ ṭ ā c ā r y a p u t r e ṇ a v i d v a c c a k o r a -  
b h a ṭ ṭ ā c ā r y e ṇ a v i r a c i t ā y ā m s a b d a l i n g ā r t h a c a n d r i k ā v y ā k h y ā -  
n a d ṛ ṣ ṭ ā n t a s i d d h ā ñ j a n a v y ā k h y ā y ā m s a r a d ā k h y ā y ā m . . .  
k ā ṇ d a s s a m ā p t a ḥ .*

We have thus the following information regarding the genea-  
logical history of the family of *Sujana* :

Sujana  
|  
Kesaribhaṭṭācārya  
|  
Kallolabhaṭṭācārya (author of *Drṣṭāntasiddhāntjāna*)  
|  
Mukundanārāyaṇabhaṭṭācārya  
|  
Cakorabhaṭṭācārya (author of *Sarat*)

A characteristic of both these commentaries is that, very often, explanations in Telugu are given to Sanskrit words. The following passage<sup>6</sup> can serve as an illustration :

“ *Anante aṣṭadiggajeṣu iti tadarthaḥ. Auṣadhībhedo vāmamu. Matsye ‘Mudgaro matsyavalayoḥ’ iti Pratāpaḥ. Ikṣuviseṣe tellaceruku. . . .*”

I do not attempt in this paper to consider the date of the *Sabdaliṅgārthacandrikā* or that of its commentaries. The problem is beset with numerous difficulties. The *Sabdaliṅgārthacandrikā* cites no author or work by name. Its commentaries, however, cite numerous writers and works;<sup>7</sup> but not only are most of these hard to trace, but also many of them even excite suspicion regarding their accuracy. The majority of the citations belong to the former category, while, as an illustration of the latter, the following passage<sup>8</sup> may be considered :

*Taduktam naiṣadhe matpitāmahasīṣyeṇa srīharsheṇa—  
Rājānam ṛtuparṇam etya sa nalaḥ provāca (kāṭhako) <sup>9</sup> |  
Mān viddhisvara bāhukam hayavidhiṁ (cittaika) <sup>10</sup>  
vittākaram ||*

<sup>6</sup> *Drṣṭāntasiddhāntjāna* (MS. LIV. A. 38, p. 158).

<sup>7</sup> The *Appendix* gives an exhaustive list of all these citations, arranged in alphabetical order. The pages noted against each title refer to the transcript of the *Sabdaliṅgārthacandrikā* mentioned in the body of this paper. In the preparation of this List, I have been assisted by Mr. K. Ramachandra Sarma of the Library.

<sup>8</sup> *Drṣṭāntasiddhāntjāna*, p. 216.

<sup>9</sup> This portion is indistinct in the original MS., (XX. K. 41, fol. 135a) being eaten away by worms. I reproduce the portion as it looks in the MS.

<sup>10</sup> This portion is worm-eaten in the original MS.

It should be of interest to note in this connection that the *Sabdārthakalpataru* of *Veṅkaṭa*, a MS. (D. 1768) of which is available in the Govt. Oriental MSS. Library, Madras, mentions the *Sabdalingārthacandrikā* as one of its sources :

*Nānārtharatnamālā ca Paryāyārṇava eva ca |*  
*Sabdāsabdārthamañjūṣā Sabdalingārthacandrikā ||*  
*Paryāyaratnamālā ca Sabdaratnam Viśāmr̥tam |*  
*Sarasvativilāsaḥ ca Vidvadbhis samudāhṛtāḥ ||*

A MS. of this work in the Bodleian Library (*Aufrecht* 455) is stated to have been copied in A.D. 1812. If, from this, it can be deduced that the *Sabdārthakalpataru* cannot have dated later than c. A.D. 1750, the *Sabdalingārthacandrikā* can have at least A.D. 1700 for its *terminus ad quem*.

## APPENDIX

अनन्तभट्टः 188 ; अनन्तविजयः 227 ; अन्धकासुरविजयः 145 ; अभिधानमाला 122 ; अभिधानरत्नमाला 158, 162, 250, 251, 253, 271 ; अर्जुनदिग्विजयः 146 ; अलंकारशिरोमणिः-चक्रवर्तिन् 131, 132 ; अश्वमेधपर्व 121, 146, 188 ; आदिपर्व 115, 138, 140, 145, 149, 189 ; उत्तरकाण्डम् 128, 139 ; उत्पलमाला 144, 191, 267 ; उत्पलमालाव्याख्यादीपिका-गोविन्दपादाः 144 ; उद्यानगुणवचनमञ्जरी 279 ; कल्पनाभ्युदयः 164, 228 ; कविकर्णरसायनम् 201 ; काठिन्यपदकौमुदी 280, 281 ; किष्किन्धाकाण्डम् 147, 161, 186, 200, 230 ; कुण्डली 201 ; कुम्भासुरविजयः 173 ; कुरुविजयः 173 ; कृष्णादयः 242 ; केशवः 153, 266 ; केसरिभट्टः 187 ; कैलासविलासः 157 ; कोकिलाक्षिभट्टः 273, 284 ; कौरवचन्द्रिका 295 ; कौरवचरितम् 139, 248 ; गजकौशलम्-प्रतापसिंहः 247 ; गुणार्णवः-तातचरणाः 283 ; गुहचन्द्रिकाकारः 275 ; गोपालदिव्यस्तवः 206 ; गोपीनाथः 193 ; गोभिलः 238, 267, 311 ; गोवर्धनः 308 ; गोविन्दः (मत्पितामहमुख्यशिष्यः) शब्दार्णवः 225, 235 ; गोविन्दः 229 ; गोविन्दपादाचार्याः 296, 314 ; गोविन्दराजीयम्-शब्दतत्त्वप्रदीपिका 278 ; गोविन्दाचार्यः 186 ; गोविन्दाभ्युदयचन्द्रिका 306 ; गौडभट्टः

315; चण्डिकास्तवः 185; चन्द्रकेतुः 160, 163, 177; चन्द्रमुकुटः 117, 198, 272, 295; चन्द्रिका 172, 187, 269, 301, 303, 306; चान्द्र-  
भाष्यव्याख्यानं शब्देन्दुशेखरव्याख्यानं-विद्वत्प्रतापसिंहः 204, 208, 242; छन्द-  
सारः 132; जगज्जट्टिमशब्दसारः 268; जगदेकहंवीरभट्टाचार्यः 270, 272, 313, 316; जगद्वल्लभः 140; जगन्मायाविलासः-मुचुकुन्दः 273; जगन्मोहन-  
पण्डितः 298; जयकोशः 227; जयदेवः 143, 282, 301; जयभट्टः 174, 215, 222, 260; जयविजयाभ्युदयः 142; तातचरणाः 283; तीर्थयात्रा  
260; त्रिपुरविजयः-मुचुकुन्दः 257; त्रिपुरविजयकोलाहलः 276; दशरथराज-  
नन्दनचरितम्-कुसुमकोदण्डः 151; दशरथराजनन्दनचरितव्याख्या-पुण्यश्लोकः 151;  
दिवाकरभट्टः 276, 282; देवतोत्तरम् 187, 207; धनञ्जयः 150, 209, 216, 219, 260; धनञ्जयः (मत्सहाध्यायी) 226; धनपालः 214; धन्वन्तरिः 119;  
धरणिः 254; नाटकक्रीडाविलासः 118; नाटकार्णवः 233; नानार्थकल्पतरुः  
277; नानार्थचन्द्रिका 292, 293, 300, 301, 316; नानार्थपदचन्द्रिका  
313; नानार्थपदपेटिका 209; नानार्थपदमञ्जूषा 307; नानार्थपदामिधानरत्नमाला-  
मयूरः 281; नानार्थमञ्जरी 294; नानार्थरत्नशेखरः-कुलुम्बाचार्यः 242, 314;  
नानार्थशिखामणिः 275, 276, 281, 285, 293, 294, 300; नानार्थशिरो-  
मणिः-वज्रमालः 126, 271, 288, 289, 294, 303; निर्णयसिन्धुः 295;  
नीतिगजाङ्कुशः-प्रतापः 302; नीतिरसायनम् 142; नैषधम् (मत्पितामहशिष्यः)  
श्रीहर्षः 216; पदपारिजातः 118, 268, 271, 273, 277, 280, 294, 315, 316; पदमञ्जरी 278; पदसर्वस्वम् 271; पर्याय-  
चन्द्रिका-व्यासः 271, 272, 308; पर्यायचिन्तामणिः 282, 291, 300, 311, 332; पर्यायदर्पणम् 303; पर्यायपदार्णवः 306; पर्यायपेटिका 274;  
पर्यायमाला 140, 141, 154, 168; पर्यायरत्नमाला 122, 194, 200, 253; पर्यायसर्वस्व 271; पर्यायसिद्धान्तमञ्जरी 299; पर्यायार्णवः 115, 130, 145, 150, 157, 158, 174, 178, 192, 194, 198, 200, 205, 217, 228, 230, 231, 234, 243, 256, 261, 273, 274, 287, 291, 293, 295, 299, 300, 303, 304, 305, 306, 308, 314, 316, 317; पादर्याचार्यः-शाकलभाष्यम् 119, 165; पाणिनीयभाष्यम् 205; पावन-  
चार्यः 274; पुण्डरीकभट्टाचार्यः 151, 276, 285, 292; पूर्वाचार्याः 207, 306; प्रवण्डः 148, 254; प्रतापः 114, 115, 125, 134, 138, 143,

147, 149, 152, 155, 156, 158, 160, 162, 167, 176, 177, 178, 191, 194, 201, 205, 208, 227, 245, 253, 257, 267, 302; प्रतापरत्नाकरः 114, 202; प्रतापसिंहदेवेन्द्रः 307; प्रद्युम्न-पण्डितः 280; प्रयोगपारिजातः-साधवाचार्यः 135, 286; प्रसङ्गरत्नाकरः-चन्द्रकेतुः 249; फालाक्षः 145, 154, 155, 156, 158, 160, 161, 166, 168, 170, 174, 176, 177, 188, 190, 198, 199, 202, 218, 221, 222, 229, 249, 256, 258, 259, 288, 297; बादरायणः 153, 174, 177, 195 (णिः) 204; बालगोपालविलासः 311; बालरामायणम्-पर्वतवर्धनः 128, 201; बुधरजनीव्याख्या-कुमारगुहः 308; भट्टाचार्यः 201; भद्रमुकुटः 310; भागुरिः 204, 219, 223, 229, 251; भारतः 233; भारतसंग्रहः 137; भिषक्चिन्तामणिः 113; भीष्मपर्वः 119, 120, 122, 123, 147, 152, 163, 166, 185, 186, 187, 188, 193, 200, 212, 231, 235, 242; भूपालविजयव्याख्या-मुचुकुन्दः 296; भोजराजयशोभूषणम् 121; भञ्जरी-सुरारिः 241, 312; मञ्जूषा 144, 194; मणिपालः 278; मणिशेखरः 288; मदनालयः 117; मल्लिकार्जुनभट्टः 164, 309; महाभारतम् 112, 113, 194, 196, 197, 201, 203, 206, 207, 218, 221, 226, 231, 232, 235, 237, 238, 242, 244, 252, 256, 258; महाभाष्यम् 269; महेन्द्रः 126, 139, 141, 144, 145, 172, 195, 203, 217, 238, 253, 256, 259, 306, 311; महेन्द्रजालप्रस्तावः-महेन्द्रसिंहः 179; महेन्द्राचार्यः-शब्द-कौमुदी 280, 281; महेश्वरदीक्षितः 277; मानसोल्लासः 159; मानार्णवः-व्याघ्रः 309; मार्ताण्डः 135, 150, 189, 240, 253; मालतीमाला 117, 241; मालाकारः 225; मुकुन्दनारायणभट्टः 264; मुकुन्दभट्टः 197, 296; मुकुन्दराजीयम्-भीषणोपाध्यायः 275; मुकुन्दाभ्युदयः 202; मुकुन्दीयम् 251, 299, 302; मुकुन्दोपाध्यायः 295; मुचुकुन्दभट्टः 267, 269, 293, 298, 302, 304, 307, 309, 312; मुचुकुन्दभाष्यम् 277; सुद्वलभट्टः 239; मेदिनी 268, 280; यादवाभ्युदयः 174; योगसारः 114, 131, 152; योगार्णवः 114; रक्ताक्षः 154; रत्नकौशलम् 150, 246, 250; रत्नसारार्णवः 244; रत्नविस्तरः 232; रघुकुलतिलकः 149, 241; रतिरत्नः 171; रत्ति-सर्वस्वम् 116, 126; रत्नकोशः 114, 115, 167, 176, 266; रत्नमाला 273, 297; रत्नशास्त्रम् 167; रत्नावलिः 119, 212, 234; रमसः 123, 125,



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## UNMATTARĀGHAVAM BY VIRŪPĀKṢA

By V. KRISHNAMACHARYA

THIS is a manuscript deposited in the Adyar Library, Madras. It is in palm-leaf, 17×1 inches, foll. 8, lines 8 in a page, Telugu character, slightly injured. Shelf No. xxxiii. K. 29.

This is a one-act play belonging to the Prekṣaṇaka type of dramas by Virūpākṣa, son of Harihara. The drama describes the unmāda stage of Rāma due to his separation from Sītā.

The play begins with the following lines :

हेरम्बाय नमस्तस्मै यद्गण्डगृहमेधिनाम् ।  
 मधुव्रतानां संगीतवैखरी भवति त्रयी ॥  
 अम्भोजसंभवमुखाम्बुजवासहंसी  
 वाल्मीकिकोकिलविलासवसन्तलक्ष्मीः ।  
 द्वैपायनाम्बुधिविजृम्भणचन्द्ररेखा  
 वादेवता विजयतां कविकामधेनुः ॥

(नान्द्यन्ते) सूत्रधारः—(नेपथ्यं प्रति)

आर्ये, विज्ञापितोऽहमरुणाचलनाथस्य रथोत्सवसभास्तारैः ।

(प्रविश्य) नटी—आर्य, कीदृशो निदेश आर्यमिश्राणाम् ?

सू—पौत्रो बुक्कनरेन्द्रस्य दौहित्रो हा(रा)मभूपतेः ।

विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ॥

नटी—नन्वेष सकलकलाविचक्षणस्तुण्डीरमण्डनं मरकतपुरमलंकरोति ।

सू—तस्य राज्ञः कर्णाटतुण्डीरचोलपाण्ड्यमण्डलाधिपतेः सिंहलद्वीप-  
विन्यस्तविजयस्तम्भस्य षोडशमहादानदीक्षितस्य सकलकला-  
विलासिनीस्वयंवरपतेः कृतिमुन्मत्तराघवं नाम प्रेक्षणकं प्रयो-  
गतो दर्शयेति ।

It ends thus :

तथापीदमस्तु भरतवाक्यम्—

काले वर्षन्तु मेघाः फलतु वसुमती भद्रमस्तु प्रजानां

हृषाः स्वैरं कवीनां खलहृदयभिदः सन्तु विद्याविनोदाः ।

एकावासः कलानां वितरणविभवन्यक्कृतामर्त्यशास्त्री

सम्राट् जागर्तु दीर्घं हरिहरतनयः श्रीविरूपाक्षभूपः ॥

From the above passages, the author of the play is seen to be a king, called Virūpākṣa whose father was Harihara, son of Bukka, and whose maternal grandfather was King Rāma. The author is described as the lord of the regions of Karṇāṭa, Tuṇḍira, Cola and Pāṇḍya and the conqueror of Ceylon where he erected a column in commemoration.

The author of this play may be identified with King Virūpākṣa II, the son of Harihara II, and grandson of Bukka I of the first dynasty of the Vijayanagar Empire. Historical records strengthen this view. This king Virūpākṣa II was in charge of Karṇāṭa, Tuṇḍira, Cola and Pāṇḍya<sup>1</sup> and conquered Ceylon<sup>2</sup>. He ruled between 1404 and 1406 A. D.<sup>3</sup>

<sup>1</sup> *Administration and Social Life under Vijayanagar*, p. 185.

<sup>2</sup> *Ibid.*, p. 175.

<sup>3</sup> *Ibid.*, p. 415.

But for the mere mention of the name of this play by the late Dr. M. Krishnamachariar, in his *History of Classical Sanskrit Literature*, this work remains unknown to the literary world. This play does not appear to be in the MS. collections of any other library. It is not mentioned by Aufrecht in his *Catalogus Catalogorum*. The passages quoted by Hēmacandra from *Ummattarāghava* are not found in this play. This is entirely different from the play of the same name by Bhāskara.

The author of this play has written another drama, *Nārāyaṇīvilāsa* by name, a play in five acts, which is available in manuscript in the Madras Government Oriental MSS. Library. It is noticed by the late Prof. M. Seshagiri Sastri, in his first report on the collection of MSS. of the said Library. The following extracts from the *Nārāyaṇīvilāsa* when read with the passages of this play given above establish the identity of authorship.

Beginning :

सू—पौत्रो बुक्कनरेन्द्रस्य दौहित्रो रामभूपतेः ।  
विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ।

नटी—प्रसिद्धः खलु स भरतविद्यायाम् ।

सू—तस्य राज्ञः कर्णाटतुण्डीरचीलपाण्ड्यमण्डलाधिपतेः सिंहलद्वीप(विन्यस्त)जयस्तम्भस्य षोडशमहादानदीक्षितस्य सकल-  
कलाविलासिनीस्वयंवरपतेः कृतिषु नारायणीविलासं नाम  
नाटकं प्रयोक्ष्ये ।

नटी—सुकविर्विरूपनरेन्द्रश्चरितं नारायणस्य रमणीयम् ।  
रसिकबहुला परिषन्निपुणास्माकमपि शोभनं सर्वम् ।

End :—भरतवाक्यम् —

एष वीरो विरूपाक्षः शेषसारेण बाहुना ।<sup>1</sup>  
एकच्छत्रीकरोत्वेनां भूतघात्रीं नयोनतः ॥

<sup>1</sup> See also *Sources of Vijayanagar History*, 1919, p. 53.

## HĀRĪTA SMṚTI

BY A. N. KRISHNA AIYANGAR

(Continued from p. 65 of Vol. VI, Part 1)

A question mark at the end of v 394 in the printed version indicates a gap which is supplied by the manuscript.

*Printed Version :*

न्यासं बीजेन जपवानष्टोत्तरसहस्रकम् (?) ।  
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ॥

*Manuscript :*

न्यासं बीजेन तेनैव कुर्याद्विध्युक्तमार्गतः ।  
अष्टोत्तरसहस्रं तु जपेत्प्रातः समाहितः ॥  
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ।  
अन्नवांश्च जपेन्नित्यं श्रुतिरेषा सनातनी ।  
इति वामनमन्त्रस्य विधानं मुनिभिः स्मृतम् ॥ (Folio—18a)

The verses on the section of *Sudarsana-mantra* exhibit slight variations in reading which are not of cardinal importance. But towards the end of the chapter—the printed version reads

इति षोडशाक्षरमिति सुदर्शविधानम् ।

The corresponding portion of the manuscript reads

इत्येव हि मनुः प्रोक्तः षोडशाक्षरसंज्ञकः ।

It has already been noticed (p. 22. of *ALB.*, Vol. V, part 1, MSS. Notes) that the entire section on the *Pāñcājanyamantra* has been omitted in both the printed versions of Jivananda and the Anandasrama Smṛti-texts while the section is available in our manuscript and is reproduced *in extenso* :

प्रोक्तं सुदर्शनस्येवं विधानं नृपसत्तम ।  
अथातः पाञ्चजन्यस्य विधानं शृणुसाम्प्रतम् ॥

ऋषिः सनत्कुमारोऽस्य गायत्री च्छन्द उच्यते ।  
 देवता पाञ्चजन्यः स्यात् विनियोगोऽरिमोहने ॥  
 सं बीजं कीलकं खं स्यात् शं शक्तिः परिकीर्तिता ।  
 पञ्चाङ्गन्यासमेवास्य मनुस्थैः पञ्चभिः पदैः ॥  
 राकाचन्द्रप्रकाशं रिपुकुलमखिलं ध्वानतो मोहयन्तं  
 चापं बाणं च चक्रं दरमसिमुसलावङ्कुशं चर्मदोभिः ।  
 बिभ्राणं नीलकेशं सुररिपुविधृतं सिन्धुसम्भूतमाद्यं  
 दिव्यं सम्मोहनाख्यं श्रितदुरितहरं भावयेत्पाञ्चजन्यम् ॥  
 संमोहनपदं चोक्त्वा हुंफडितिपदमनन्तरम् ।  
 वह्निजायान्तइत्युक्तो पाञ्चजन्यमनुर्बुधैः ॥  
 संमोहनहुंफट् स्वाहा  
 इति (श्री)पाञ्चजन्यस्य मन्त्रमुक्तो महीपते ।  
 इमं मन्त्रं पुरा जप्त्वा कुबेरः शङ्खमाप्तवान् ॥  
 पाण्डवो देवदत्तं च रिपुसंमोहनं रणे ।

इति हारीतस्मृतौ विशिष्टपरमशास्त्रे भगवन्मन्त्रविधानं नाम तृतीयोध्यायः ॥  
 (Folio—18b-19a)

(To be Continued)

## REVIEWS

*The Saṅgīta Sārāṁṛta of King Tulaja of Tanjore*, edited by Paṇḍit S. Subrahmanya Sastri. Published by the Music Academy, Madras.

The name of the late Paṇḍit Subrahmanya Sastri as editor is sufficient guarantee for the accuracy of the book. This is the 5th volume brought out by the Music Academy, Madras. There have appeared already two texts in Sanskrit on music, namely the *Saṅgītasudhā* of King Raghunātha and the *Caturdaṇḍīprakāśikā* of Veṅkaṭamakṣin. The Tamil version of this latter is the third publication of the Academy and *Saṅgītasārasaṁgrahamu* in Telugu is the fourth. All the three Sanskrit texts belong to what can be called the Tanjore Texts on music. It is unfortunate that the learned editor could not see the book in its final form, since he died when the work was going through the press. After the book was printed, Dr. V. Raghavan had examined manuscripts in the Tanjore Library and, in his lengthy Introduction, he gives considerable additional information not contained in the text itself. Special mention must be made of the "portions of the Dance chapter of the *Sārāṁṛta* as also a different and enlarged recension of the *Svara* chapter, which includes the description of a Vīṇā called after the author, the Tulajendramelavīṇā." The Introduction is a very long one covering a number of interesting topics like the author and his works, a comparison of manuscripts (during which the writer of the Introduction has been able to revise a large number of entries found in the recent descriptive catalogue of the Tanjore Palace Library), a comparison of the *Sārāṁṛta* with other standard texts on the subject, besides the detailed contents of the work, the index of the *rāgas*

in the work and the authors and works cited in the work. The text has 14 chapters on the various topics usually dealt with in books on music. Music in India is developed and encouraged in recent times more as a fine art (which it certainly is) than as a subject for study and research. The Music Academy must be congratulated on its efforts to give equal prominence to both these sides. During its annual conference, presentation of the art by recognized artists is arranged ; junior artists and less known talents are given their chances to present their art to the public ; competitions are held and prizes are awarded ; discussions are held on the scientific aspects of music, some of which have a close bearing on the presentation of the art. Besides these, Titles are conferred on deserving artists. These are the various activities that the Academy has done and is doing, besides the publication of important works on the subject. It is a matter of special satisfaction to us to see this important work published since there is every sort of co-operation between the Academy and the Library. The Library has already published two works on Music, namely, *Melarāgamālikā* and the *Saṅgrahacūḍāmaṇi* and we have already published through this *Bulletin* a considerable portion of the first chapter of *Saṅgitaratnākara* with two commentaries, edited by the same great scholar as of the work under review. A few chapters of the work have already been printed, and it is proposed to publish that entire work with an English translation. We heartily congratulate the Academy on its success in the matter of publications and hope that more books of the same value will appear in due course.

EDITOR

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*A Handbook of Vīrasaivism* by S. C. Nandimath, M.A., Ph. D., Dharwar.

The book is in the main the Thesis submitted by the author for his Doctorate Degree in the London University, which was



prepared with the guidance of Prof. L. D. Barnett. The author traces the religion to a very ancient time and notes its later revival. All the fundamental doctrines are very clearly dealt with in the body of the book, which has 12 chapters. The author quotes authorities for his statements. The notes at the end are very helpful. In the first Appendix the author gives very brief notes of the minor writers on Viras'aivism, while the major writers have been noticed in the main body of the work itself. In the next three Appendices, certain important points in the religion are explained in detail. On the whole the book is a very readable presentation of the subject, concise and at the same time lucid and full. The author does not enter into elaborate discussions on which differences of opinion are many and facts for establishing either side or refuting either side are scanty. The book gives an impression of careful scrutiny of facts and of impartial judgment in arriving at conclusions. As such the book is reliable for those who do not know the subject intimately. We have very great pleasure to recommend it to all those who desire to understand the doctrines of an important religion within Hinduism, on which there are not many authoritative books written. The treatment is sufficiently detailed and full to satisfy the needs of a scholar and at the same time lucid enough for the ordinary reader. The book is small and handy, well printed and got up and priced fairly low (Rs. 3).

EDITOR

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*Liṅgadhāraṇacandrikā* of Nandikes'vara edited with translation and Notes by Prof. M. R. Sakhare, M.A., T.D. (Cantab.), Belgaum.

In bringing out this re-edition of *Liṅgadhāraṇacandrikā*, already printed in Benares, with the help of two further manuscripts and in a fuller form, the author has taken the opportunity to prepare a fairly voluminous treatise on Liṅgāyatism and has added it as an

Introduction. The text edition is good, the translation is sufficiently accurate and the notes are full. The Introduction is in 15 chapters and deals with the historical aspect of the religion and also with a presentation of the doctrines, comparing it mainly with the Vedic religion. He also makes clear the relation of Liṅgāyatism to the other forms of Śaivism. Liṅgāyatism is a particular phase of Virasaivism. The author indicates that the religion is recent in origin and its antiquity as explained in the literature of the religion is only a myth. The author has made a good attempt at proving that *Liṅga* is not phallus but is only "the amorphous representation of the symbol of Śiva, the ultimate reality." Another important thesis of the author is the distinction between the Aryan and the Dravidian civilizations. According to him Śaivism is a survival of the Dravidian civilization along with the other Āgamas. We are sorry to note that instead of remaining within the limits of scholarly impartiality, the author has taken up a partisan view of things in the discussion of this problem. We can distinguish between Vedic sacrifices and the Āgamic worship in the temples; but to postulate an antithesis and to set one against the other is going against the facts of history. In ancient India there was no such conflict between the two phases of their civilization. It is true that the R̥gvedic mantras condemn those who do not perform sacrifices; and the *Upaniṣads* speak in very strong terms against vedic rites. But at the same time the *Upaniṣads* extol sacrifices also in some places. It is not a conflict of such a nature as is found between Christians and Jews or between the Catholics and the Protestants among the Christians. Those who performed vedic rites also worshipped in temples following the Āgamic tradition. All the great followers of the Vedic tradition were at the same time temple worshippers. There is only as much conflict between vedic rites and temple worship as there is between bathing and eating. They are different; but there is no conflict. The author says, in explaining the difference between the Vedic tradition and the Āgamic tradition, that the former was confined to a few and the latter to all. But the author himself

admits that there is caste distinction among the followers of the Āgamas. So far as I know, admission to the inner portion of the temple is restricted to a few and it is not open to all. Thus the actual religious rite in the temples is a monopoly of a few people and in the Vedic tradition too, conditions are not different. Further the Vedas refer to sacrifices to be performed by Rathakāras (makers of chariots, *i.e.*, carpenters) and by Niṣādasthapatis (chieftain of the lowest caste), and in the orthodox *Mīmāṃsā* tradition, they are eligible to learn the Vedas and to perform the sacrifices. The author further says that the Vedic rites are only for men, and women are excluded, while the Āgamic worship is for the women too. But where is the temple where women are allowed to perform the religious rites? And in the Vedas, all the major sacrifices can be performed only in the company of a wife. The Vedic texts speak of women being the authors of Vedic Mantras that are even now preserved to us. The Dravidian languages have an origin different from the Aryan languages; but, for all practical purposes, they have got merged, in point of literature and vocabulary. The difference has only a philological interest. Sanskrit has been as much Dravidianized as, or perhaps even more than, the Dravidian languages have been Aryanized. Except in Philology, we have only Indian languages and literatures with no such discrimination as Aryan languages and literatures on the one side and Dravidian languages and literatures on the other side. The postulation of two races like Āryan and Dravidian has also an interest only in the science of Ethnology. The question too whether the temple worship aspect of Hindu religion could be traced to a source different from the source from which the Vedic sacrifices have sprung up, shall have only an antiquarian interest. It is very unfortunate that such differences of a purely scientific nature should have been held up as fundamentals that keep different elements in the nation apart in important phases of their lives. The points that are raised here constitute only a difference in outlook on problems of research and do not amount to statements of flaws. The book is a product of

laborious study and careful analysis of facts and its value becomes all the greater when works on this subject are not available in plenty. It is to be hoped that when a re-edition is undertaken, more care will be bestowed on proof-reading.

EDITOR

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*Brahmasūtra, Saṅkara Bhāṣya with five commentaries*, Part III. Edited by Mahāmahopādhyāya Ananta Krishna Sastri, Calcutta, 1941. Price Rs. 16.

In the first two parts of the book, Mahāmahopādhyāya Ananta Krishna Sastri has published various commentaries for the first four *sūtras* of the first *pāda*, belonging to the two main divisions of the *Advaita* School, namely, the *Bhāmatt* and the *Vivaraṇa* divisions. In this part, he publishes a few more commentaries on the *Bhāṣya* of Saṅkara. There is a long Introduction in English and also in Sanskrit, and this is followed by detailed contents and other materials which will be useful to a student of the *Vedānta*. The book is priced Rs. 16. The editor's scholarship is well reflected in this book as in all his other undertakings.

EDITOR

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*Karṇāṭaka Mahābhārata by Kumāra Vyāsa* (Vol. IX) Karṇa Parva; Edited by the Kannada Mahābhārata Editorial Committee; Oriental Library Publications, Kannada Series No. 23; University of Mysore, 1940; pp. vi, 300. Price Rs. 2-4-0.

In the galaxy of Kannada Poets, particularly among those that wrote in Hosagannāḍa, Kumāra Vyāsa holds a very important place. His is a house-hold name in the entire Karṇāṭaka. The estimation in which he is held is fully expressed by the following lines of a poet of modern times :

*Kumāravyāsannu hāḍidanendare kaliyuga dvāpavarāguvvudu |*  
*Bhārata karṇāṭali kuṇivvudu ; maiyali miṇcina hoḷe tuḷukāḍuvvudu ||*

His Mahābhārata is what may be called a 'glorious fragment,' and the story goes up only till the death of Duryodhana ; but still, in point of popularity, it is next only to the Bhārata of *Jaimini*. The work cannot have any pretensions for absolute originality. Many of its verses are clear translations of corresponding verses from the Sanskrit Mahābhārata. Nor does it seem to be very much bound by rules of Kannada Grammar. High-sounding words from Old Kannada have no fascination for the author. He is content with simple words found in use in the language of his day.

All these show no lack of scholarship in him as is often imagined. He is really a great writer, with an appreciable degree of command over the language he uses. No one who reads his description of Draupadi's beauty, or of Arjuna's grief on the death of his son, or of the fight between Karna and Arjuna, can afford not to be impressed by the fine workmanship that is his. His style is easy and mellifluous, and not pompous and grandiloquent.

Unfortunately not much that is reliable is known so far regarding his personality. His date is uncertain. Many views have been advanced in this connection ; but, as yet, it is not safe to say anything more than that he is earlier than Kumāra Vālmiki (1590 A. D.) who alludes to him most unmistakably in the opening verses of his *Rāmāyaṇa*. The particular community to which he belonged is also unsettled. His very name is a mystery, for the name Kumāra Vyāsa is no more than a *nom de plume*. Some say that his real name is *Nāraṇappa*, while others feel it necessary to admit that it is not known.

The book under review is the ninth among the volumes of the Kannada Mahābhārata which the Govt. Oriental Library, Mysore, began to publish in 1912. This gives the Karna Parva. As many as eleven MSS. have been collated in the preparation of this Edition. The editorial work has been done with care. The get-up of the book leaves nothing to be desired. We need only express the wish that the remaining volume may come out soon.

H. G. NARAHARI

## ASCETICISM

### A WORD OF FRIENDLY COUNSEL

NO delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gñanam, if not across it. This was the ruling motive of the desert recluses of early Christianity, of the pillar, forest and cave hermits of all nations ; while to this day it rules equally the Roman Catholic monk and nun, the Mahommedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last-named surpass western belief. This is the lower, or Hatha, Yoga, and its gymnastic practices are sometimes horrible and revolting. They have been kept up for centuries, and the tortures are the same now as they were in ancient days—and equally fruitless. The faculties of such ascetics—as it is said in the *Lalita-Vistara*—are “ wriggling in the grasp of the crocodile of their carnal wants.” Some of their penances are thus enumerated :

“ Stupid men seek to purify their persons by diverse modes of austerity and inculcate the same. Some abstain from fish and flesh-meat. Some abstain from the spirits and the water of chaff. Some indulge in tubers, fruits, mosses, Kusa-grass, leaves, cow’s dejecta [one of an early group of our Indian

chelas (!) did this before he joined the T. S.], frumenty, curds, clarified butter and unbaked cakes. Seated at one place in silence, with their legs bent under them, some attempt greatness. Some eat once in a day and night, some once on alternate days, and some at intervals of four, five, or six days. Some wear many clothes, some go naked. Some have long hair, nails, beard, and matted hair, and wear bark. Some carry on them various talismans [enumerated], and by these means they hope to attain to immortality, and pride themselves upon their holiness. By inhaling smoke or fire, by gazing at the sun, by performing the five fires [*i.e.*, lying uncovered under a burning sun, and having fires built all about them], resting on one foot, or with an arm perpetually uplifted, or moving about on the knees, some attempt to accomplish their penance . . . . They all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure." [*Vide*, for full details, Rajendralala Mitra's *Yoga Aphorisms of Patanjali*, and his *Buddha Gaya*, pp. 24 *et seq.*] Readers of my own writings may recollect my once meeting at Marble Rocks, on the Nerbudda River, a Hatha Yogī who had spent fifty-seven years in austerities, including a *pradakshana*, or circumambulation, once in each three years, of that historic stream, and yet who asked me—me, an American, not worthy to wipe the feet of a true Rāja Yogī—how to control the mind! I told him—the poor man—how to do it, as I shall tell my present readers, and if they wish the corroboration, they have only to read the teachings of every great spiritual leader the tree of humanity has ever germinated.

Nobody even dreams how hard is the task of self-conquest, the subjugation of passion and appetite, the liberation of the

flesh-prisoned Higher Self, until he has tried. Every such struggle is a tragedy, full of the most painful interest, and provocative of sympathy in the hearts of "good men and angels." That is what Jesus meant when he said there was more joy in heaven over one sinner that repented than over ninety and nine just men that needed no repentance. And yet how bitterly uncharitable is the world—the world of concealed sinners and respectable, undetected hypocrites, usually—over the failure of a poor soul to scale the spiritual mountains in consequence of lack of reserved power of will at a critical moment. How these undetected ones patronisingly condemn the vanquished, who at least have done what many of them have not, made a brave fight for the divine prize. How they strut about in fancied impregnability, like the street-praying Pharisee of Jerusalem, thanking fortune that their private sins are still hidden, and redoubling their prayers, postures, canting moralities, and asceticism in diet, to deceive their neighbours and themselves!

And the devil did grin, for his darling sin  
Is pride that apes humility.

Shakespeare made a man like that say :

And thus I clothe my villainy with old odd ends, stol'n out  
of holy writ, and seem a saint when most I play the devil.

The whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Māra under the Bodhi tree, by learning and himself



practising all the systems of Hatha Yoga, and discovering their futility as helps to salvation. THE PURE HEART AND CLEAN MIND ALONE PERMIT ONE TO ATTAIN SALVATION. This was his doctrine. So, likewise, is it taught in the Aryan *Mahābhārata* [Sec. CXCIX, *Vana Parva*] which says :

Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasure of the world. He that is always pure and decked with virtues, he that practises kindness all his life, is a *Muni*, even though he lead a domestic life.

The Theosophical Society is a sort of battle-field of self-slain spiritual fighters ; a long line of supposed chelas can be seen as toppled over like so many bricks in a row. Some of them who did not take their failures quietly, and candidly trace them to the real cause, their miscalculation of their moral strength, have turned to rend H. P. B., and those higher than she. I was reading the *Path* the other day and came across a grand article of hers on "The Theosophical Mahātmas." It was called out by a silly pronunciamento by a hysterical woman in America and another individual, who had failed to become adepts and turned "with bleeding feet and prostrate spirit" to Jesus! How the goaded lioness scorned them ; how clearly she defined what would and what would not bring the aspirant into spiritual proximity with the Hidden Sages! To the discontented in general she puts the question :

"Have *you* fulfilled your obligations and pledges ? Have you, who would lay all the blame upon The Society and the

Masters—the embodiments of charity, tolerance, justice and universal love—have you *led the life* requisite, and fulfilled the conditions of candidature? Let him who feels in his heart and conscience that he has never failed once seriously, never doubted his Master's wisdom, never sought other Masters in his impatience to become an occultist with powers, never betrayed his Theosophical duty in *thought or deed*—let him rise and protest. During the eleven years [this was written in 1886] of the existence of The Theosophical Society, I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates, only *three* who have not hitherto failed, and one only who had full success. And what about The Society in general, outside India. Who, among the thousands of members, does *lead the life*? Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the other direction, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair, with a poetical vacancy on the brow, is enough to make one a follower of the *divine* wisdom." And she depicts The Society's membership as it is to the inlooking eye: "backbiting, slander, uncharitableness, criticism, incessant war-cry, and din of mutual rebukes."

I got a stinging reproach once in Bombay from a Master, when I hesitated to admit to membership an earnest man who had been persecuted, even sent to prison, by Christian bigots, on a pretext. I was bidden to look through my whole body of colleagues and see how, despite their wealth of good intention, nine-tenths of them were secret sinners through weak moral fibre. It was a life lesson to me, and ever since then I have abstained from thinking the worse

of my associates, many no weaker or more imperfect than myself, who if they could not climb the mountain were at least, like myself, earnestly struggling and stumbling onward. Years ago—when we first came to Bombay—I was told by H.P.B. that several of the Mahātmās, being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of The Theosophical Society.<sup>1</sup> She asked me to guess which one's image was brightest. I mentioned a young Parsi of Bombay, then a pre-eminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman who had become a drunkard. The Parsi afterwards deserted us and became an active opponent, the Bengali reformed and is now a pious ascetic ! She explained then that many vicious habits and sensual gratifications often affect the physical self, without leaving deep permanent scars on the inner-self. In such cases the spiritual nature is so vigorous as to throw off these external blotches after a brief struggle. But if encouraged and persisted in, evil habits at last overcome the soul's resisting power, and the whole man becomes corrupted. Some Tāntrikas, Indian and European, have preached the accursed doctrine that the occult postulant can best kill out desire by gratifying and exhausting it. To deliberately gratify lust, or pride, or avarice, or ambition, or hatred, or anger—all *equally perilous* to the psychic—is quite another matter from falling now and then, through no pre-arrangement and simply because of moral weakness in a particular crisis, into one of those sins. From the latter, recovery is always possible, and may be comparatively easy where the average moral fibre is strong ; but deliberate vicious indulgence

<sup>1</sup> Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

leads inevitably to moral degradation and a fall into the depths. Says *The Voice of the Silence* :

Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Māra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

I recall to mind one more instance. Long ago, in the early Society days, a certain Theosophist imposed upon himself the rule of celibacy and wished to be taken as a chela. He held out for a while, but then failed : the fleshly appetite was too strong. The person dropped out of active Society work for a considerable time, in fact, for years, but at last, gathering himself together, he made a new attempt. He was told that fifty failures did not destroy one's chance, success was possible at the eleventh hour. We read in *The Voice of the Silence* the following word of encouragement :

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage : fight on and to the charge return again, and yet again.

This young F. T. S. returned again to the conflict, was victorious, and today is one of the most active and respected members of our Society.

Some western readers have seen the *Mahābhārata* story of the fall of the mighty Rishi Vishvāmitra through carnal passion. This adept of adepts, this Mahā Yogī, had a spiritual power so tremendous by centuries of ascetic practices as to make Indra quake upon his celestial throne and cause him to desire his humiliation, so the god took counsel of Menaka, first of the Apsaras (celestial choristers), how it might be effected. The beautiful, "slender-waisted" Menaka, according to the plan, presented herself before Vishvāmitra in his hermit retreat, in all her seductive loveliness, but bashfully seemed afraid of

him and pretended to run away. But the complaisant Maruta, the wind-god, suddenly sent a breeze that stripped off her raiment and exposed her charms, like another Phryne, to the astonished gaze of the Rishi. In an instant, the sexual desire, long easily suppressed from lack of temptation, flamed up, and he called her to him, took her to wife, and a daughter—the most lovable Sakuntala—was the fruit of the union.

“Let him that standeth take heed lest he fall,” was the warning of the Nazarene.

He also said another thing that the reader would do well to keep always in mind, as a sort of vigilant mastiff at the threshold of his consciousness: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.”

HENRY S. OLCOTT

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## MAN-MADE, GOD-NAMED

BY BHIKKHU ARYA ASANGA

### *Introduction*

IN the last instalment<sup>1</sup> we made a distinction between the "name" and the "idea" of God, the former revealing the false man-made God, the latter the true infinite Whole of Existence. On these general grounds we pleaded for a change of name, for a substitution of "Nature" for "God". We shall now consider the desirability of this re-christening in greater detail, and illustrate it by concrete examples.

It is not quite clear why Spinoza, knowing that this man-made, God-named thing was "the one foundation of much bigotry and possibly also of many falsehoods",<sup>2</sup> still persisted in calling his truer conception by the old name, instead of replacing the latter by the term he himself had proposed, and had identified with his purer idea—"Nature". Various reasons have been suggested, amongst others, his fear to rouse the deadly hatred of the Christian Clergy, both Protestant and Catholic, possessed of the power and the will to inflict torture and death for the salvation of another's soul, to the greater glory of their God. But the whole tenor of our philosopher's life, and special incidents in particular, show the calumnious nature of such a charge. However cautious he may have been—embodying this quality in his motto, *Caute*—he was stubborn and fearless where it concerned his duty to truth and

<sup>1</sup> See this *Bulletin*, pp. 286-305.

<sup>2</sup> See the last sentence of the previous instalment, p. 305.

humanity. I am sure that his retainment of the obnoxious name is but the effect of his upbringing in a fervently religious Jewish community, still deepened by his later studies of the great Hebrew mystic philosophers. The word had been so interwoven into the texture of his mental equipment that it could not be entirely eliminated, even if he had felt the necessity for it, which I think he did not, but thought rather that he could, by purifying the "idea", purify the "name", and so still deliver humanity of the evils connected with it.

This however, is a fallacy, a fond but false belief. Such is my conviction, and the reason for these papers. With the Master I will persist to cry :

O doff that name, and use some other name !<sup>1</sup>

For the philosophically disciplined mind like Spinoza's, it does perhaps not matter very much what word he used for a certain well-defined idea, but for the unschooled student's an uncritically accepted terminology from an older, less perfected system of thought exposes him to the danger of still binding him to the obsolete "ideas" connected with the old "names", and inadequate or even contradictory to the new and broader, deeper conceptions. That this danger is not imaginary can be easily proved, even in the case of Spinoza himself, besides those of other great thinkers, and will be so proved in a next instalment.

<sup>1</sup> It is curious how Juliet's famous words (Act 2, Scene 2, 1, 43-48) :

O ! be some other name :

What's in a name ? that which we call a rose

By any other name would smell as sweet,

Romeo, doff thy name,

namely his family-name of Montague—are invariably interpreted as indicating the unimportance of names, whereas they may equally well serve for the opposite contention, namely the importance of a name, connected as it is in this case with all the evils of enmity and strife between the Capulets and the Montagues. So it is also with the name of God, charged as it is with all the evils done for and by its authority.

In the first book of his *Ethica*, with the heading "Of God", Spinoza takes great pains to eradicate from the idea of God all human misconceptions. It is of the greatest importance. "Those who confound divine with human nature easily attribute human affects to God, especially also as long as they do not know how the affects are produced in the mind" (8, s 2). Again: "There are people who imagine God in the likeness of man consisting of body and mind, and subject to affects, but how far do they err from the true knowledge of God" (15, s). And so Spinoza denies to God "will", intellect or "understanding", "freedom" of choice, and acting with an "end" in view.

"God is one alone" (14, c 1), or there is nothing else but God. Therefore, "God acts from the laws of his nature alone, and is compelled by no one" (17), or "there is no other cause besides the perfection of his own nature which from outside or from inside drives God to act, but by virtue of his perfection alone he is the efficient cause of all things" (17, c 1). From all which it follows that "God alone is a free cause" (17, c 2). But this does not mean that there is anything accidental or contingent in the universe, or that anything could be otherwise than it is, for "all things are determined from the necessity of the divine nature" (29).

God's being the free cause of all things has therefore nothing to do with what is understood among men by "free will," which Spinoza expressly denies to God. The tendency of man to ascribe to God in a perfect degree that which he himself values as his greatest possessions, amongst which are his "understanding" and "will", is well described in the following passage. "I know well that there are many who think themselves able to prove that to the nature of God belong the highest understanding and free will, for they know



nothing more perfect than that which in ourselves is the highest perfection. Further, although they conceive God to have actually the highest understanding, yet they do not believe that he is able to bring to existence all that he actually understands. For they think that in this way God's power would be destroyed. If he had created, they say, all things that are in his understanding, then he could create nothing more, which they believe to be inconsistent with God's omnipotence. Therefore they prefer to regard God as indifferent to all things, and as creating nothing but that which he has by his own absolute will determined to create. But I think that from God's supreme power or infinite nature, infinite things in infinite ways, that is to say all things, have flown necessarily, or will always follow with the same necessity. In the same way as from the nature of a triangle follows, from eternity to eternity, that its three angles are equal to two right angles. Wherefore God's omnipotence has been actual from eternity, and will eternally remain in the same actuality. And in this way I really think God's omnipotence is regarded more perfectly by far". It is hereby clear that Spinoza's conception of omnipotence is entirely different from, in fact the opposite of the popular idea.

"Nay, my opponents," Spinoza continues, "if I am allowed to speak freely, seem to deny God's omnipotence. For they are obliged to acknowledge that God understands infinite creatable things, which nonetheless he can never create. For in other words, if namely he created all things that he understands, he would, according to them, exhaust his omnipotence, and render himself imperfect. As therefore they say that God is perfect, so they are reduced necessarily to regard him at the same time as not able to do all the things to which his power extends, than which I do not see anything could be

imagined that were more absurd or more opposed to God's omnipotence.

"Moreover, if namely understanding and will belong to God's eternal essence, something far else must be understood by each of these two attributes than what men are commonly accustomed to think. The understanding and will which form part of God's essence, must differ altogether from, and cannot agree in anything save the name, with our understanding and will, namely not more than the celestial constellation of the Dog<sup>1</sup> agrees with the dog as a barking animal. If understanding belongs to the divine nature, it cannot, as our intellect, be posterior, or simultaneous in nature, as many believe, with the things it understands, since God is causally prior to all things. But on the contrary, truth and the formal essence of things are therefore such as they are, because they so exist objectively in God's understanding. Wherefore God's understanding, in so far as it is conceived to form part of God's essence, is in truth the cause of things, as well of their essence, as of their existence, which seems to have been observed also by those who have asserted that God's understanding, will and power are one and the same thing.

"Since therefore God's understanding is the sole cause of things, namely both of their essence and their existence, it must necessarily differ from them, both as regards its essence and as regards its existence. For that which is caused, differs precisely from its cause in that which it has from its cause, and because of which it is called the effect of such a cause. For example, a man is the cause of the existence, but not of the essence of another man, for the latter is an eternal truth, and therefore they can certainly agree according to essence, but in existence they must differ. Consequently, if the existence

<sup>1</sup> The principal star of which, the most luminous in the whole sky, is Sirius.

of one perishes, therefore the existence of the other does not perish. But, if the essence of one could be destroyed, or be made false, the essence of the other would also be destroyed. Therefore, a thing which is the cause of both, the essence and the existence, of any effect, must differ from that effect both as regards its essence and its existence. But the understanding of God is the cause both of the essence and the existence of our intellect, therefore God's understanding, in so far as it is conceived to form part of the divine essence, differs from our intellect as regards both its essence and its existence, and cannot agree with it in anything except its name" (17, s).

Attacking the problem again from a different angle, Spinoza writes confidently: "I have thus shown more clearly than the light at noon, that there is absolutely nothing in things by virtue of which they may be called contingent, unless because of our imperfect knowledge. It clearly follows that things were produced from God by the highest perfection, since they followed necessarily from a given most perfect nature. Nor does this argue any imperfection in God, for his perfection even has compelled us to affirm this. Indeed, from its contrary would have followed that God is not the most perfect, surely because, if things had been produced in any other way, another nature had to be ascribed to God, different from that which we are compelled to ascribe to him from the consideration of the most perfect Being. But I doubt not that many will scout this opinion as absurd, nor will they apply their mind to consider it, and this for no other reason than that they are wont to ascribe to God another kind of freedom, namely an absolute will, far different from that which has been taught by us. But neither do I doubt also, if they would rightly contemplate the matter, that they will finally

altogether reject such freedom as they now ascribe to God, not only as worthless, but as a great obstacle to knowledge.

“For their benefit I shall here show that, although it is granted that will belongs to God’s nature, it nevertheless follows from his perfection that things could not have been created by God in any other way or order, which is easy to show, if we consider first that which they themselves admit, namely that it depends solely from God’s decree and will, that each thing is what it is. For else God would not be the cause of all things. They further admit that all God’s decrees were sanctioned by God himself from all eternity. For else it would argue for his imperfection and inconstancy. But since in eternity there is no *when*, *before*, nor *after*, hence it follows, namely solely from God’s perfection, that God can never decree, nor could ever have decreed, anything else than what is decreed, or that God cannot be before or without his decrees. All philosophers I have seen admit that there is in God no potential understanding, but only actual.

“The opponents also say that there is nothing perfect or imperfect in things, but that that which is in them, because of which they are perfect or imperfect, and are called good or bad, depends only on the will of God, and therefore if God had willed it, he could have made that that, which is now perfect, would have been most imperfect, and *vice versa*, that, which is now imperfect in things, would have been most perfect. But what else is this than openly to affirm that God, who necessarily understands what he wills, by his will can make that he understands things otherwise than he understands them, which is the greatest absurdity. Wherefore I can turn their argument against them in this way. All things depend on the power of God. In order that things, therefore, should be otherwise, it must also necessarily be that God’s will should

be otherwise. But God's will cannot be otherwise, as we have shown most clearly from God's perfection. Therefore, things cannot be otherwise than they are" (33, s 2).

But more serious even than the mere attributing to God of will and understanding, are the consequences drawn from such misconceptions, especially that God therefore is a planning, scheming individual with definite aims and ends in view, which generally are said to be for the good of the world. But what is good without evil? So that as the Master has said with biting sarcasm: "To endow God with intelligence in the face of blind, brutal Evil, is to make of him a fiend—a most rascally God. Must I repeat again that the best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Machiavellian schemer—but throughout, the same immutable, inexorable law. You must excuse me therefore if I positively decline to lose my time over such childish speculations."<sup>1</sup>

The Master's words are like an echo of Spinoza's ideas. With suppressed feeling the latter writes: "I confess that the opinion which subjects all things to a certain indifferent will of God, and which asserts that all things depend on God's good pleasure,"<sup>2</sup> errs less far from the truth than that of those who affirm that God does everything for the sake of good. For these seem to place something outside God, which does not depend on God, and to which God in his work looks as to a model, or at which he aims as at a certain mark. This is in fact nothing else but subjecting God to fate, than which nothing more absurd can be affirmed of God, whom we have shown to be the only and free cause of both the essence and the existence

<sup>1</sup> ML 138-9, 142-3.

<sup>2</sup> Leibniz: "Le bon plaisir de Dieu est réglé par sa sagesse." God's good pleasure is regulated by his wisdom.

of all things. Wherefore let it not be that I should waste time in refuting this absurdity " (33, s 2).

The Adept's "Immutable Law" as the true substitute for the planning and scheming God, finds its most explicit expression in Spinoza's thirty-third Proposition, from the Notes to which the above quotations have been taken. It says that "things could not have been produced by God in any other way nor in any other order than that in which they are produced." This alone safeguards the absolute perfection of the infinite supreme Being, and the absolute reliability of Nature, or the Universe, when questioned and investigated by us, to lead us to truth and not to falsehood. Plans or schemes are things which can miscarry, and must miscarry at least once in a while. If they could never miscarry, but must necessarily be accomplished, they would be no "plans," but just the same "Immutable Law" the Master and Spinoza both have in mind. To speak of God's Plan is to argue for God's imperfection, to deny divinity to him, and to make of him a mere man, however gigantic we may picture him in our imagination.

The workings of the "Immutable Law" on the other hand are just what the greatest occultists and scientists have observed in the Universe, or Nature. Einstein earnestly confesses, if men speak of free will, that he does not understand what they are speaking about. And C. W. Leadbeater asserts from his own personal knowledge that however far it may be possible to look clairvoyantly into the future, everything seems already immutably fixed and predetermined, so absolutely perfect is God's all-embracing knowledge and foresight. If it were not so, where would we be? In a hell of uncertainty, insecurity, and chaos. Our "sense" of free will is but our ignorance of the outcome. Yet we are free in so far as we

are all rooted in God, who is the free cause of the outcome or end. It is not that we reach our predestined end because it has been so foreseen by God, but rather that because we shall reach it, therefore does God foresee it.

In an appendix to his first book of the *Ethica* Spinoza has still more fully dealt with this problem of "final causes"<sup>1</sup> or "God's Plan." And I would not consider these observations complete if at least some of the paragraphs of this Appendix were not also reproduced here.

"All these prejudices depend upon this one, namely that men commonly suppose that all natural things act, as they themselves, for some end. And from this have arisen the prejudices of *good and evil, merit and sin, praise and blame, order and confusion, beauty and deformity*, and others of this kind. I take as basis what all must admit, namely this that all men are born ignorant of the causes of things, and that all have the desire, of which they are conscious, to seek what is good for them."—"It is evident that we do not strive, will, desire or wish anything because we judge it good, but that on the contrary we therefore judge a thing good because we strive, will, desire and wish it" (III 9 s).

Further, "having considered things as means for an end, men cannot believe them to have created themselves, but they must conclude, from the means which they are wont to provide for themselves, that there are one or more Governors of Nature,<sup>2</sup> endowed with human freedom, who have taken care of all things for them, and have made all things for their use. And since they have never learned anything of the nature of these Governors, they must judge of them from their own nature, and hence they state that the Gods have directed all

<sup>1</sup> Final causes = causes working for an end (*finis*) or aim in view.

<sup>2</sup> Writes the Master: "There is no room [in Nature] for moral government, much less for a moral Governor" (ML 139).

things for the use of men, so that men may be bound to them, and hold them in highest honour. Whence it comes that each man has devised from his own mind a different way of worshipping God, so that God may love him above all others, and may direct the whole of Nature for the use of their blind desire and insatiable greed. Thus this prejudice turned into a superstition, and struck deep into their minds, which became the reason why every one has tried his utmost to understand and explain the final causes of things. But while they have sought to show that Nature does nothing in vain, that is to say, nothing which is not for the good of man, they seem to have shown nothing else than that Nature, and the Gods, and men alike are mad."

Therefore, "Nature has set no prefixed end before herself," and "all final causes are but human fictions." Indeed, "the will of God is the refuge of ignorance." "Hence it comes that he who seeks for the true causes of miracles, and tries to understand natural things as a learned man, but not to wonder at them as a fool, is indiscriminately held and proclaimed to be a heretic and an impious man by those whom the vulgar worship as the interpreters of Nature and the Gods. For they know that, if ignorance is taken away, the wonder which is the only means they have for arguing and maintaining their authority, will also be taken away.

"Many are wont to argue thus: if all things have followed from the necessity of the most perfect nature of God, then how have so many imperfections arisen in Nature? For example, the corruption of things unto rottenness, the deformity of things that causes nausea, confusion, evil, sin, etc. But all this is easily confuted. For the perfection of things is to be judged solely from their own nature and power, nor, therefore, are things more or less perfect because they delight



or offend the human senses, or because they are agreeable or disagreeable to human nature. But to those who ask why God has not created all men in such a manner that they are governed solely by the dictates of reason, I answer nothing but this: because he lacked not material to create all things, from the highest down to the lowest grade of perfection, or to express it more properly, because the laws of his nature were so ample that they sufficed to produce all things that could be conceived by an infinite understanding" (Ap).

The phrase that God created all things "from the highest down to the lowest grade of perfection" is worth special notice, for several reasons. It contains the germ of what two centuries later was discovered and accepted as the one great law of Life and Nature—Evolution. It brought order and unity in the conception of the Universe. It made an end and bridged all gaps between different genera, species, races, kinds, etc., formerly ascribed to *le bon plaisir de Dieu*. It arranged them all in an infinitely detailed consecutive series of phases "from the highest down to the lowest grade of perfection."

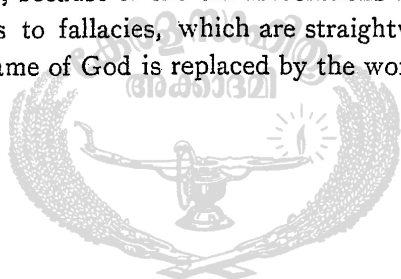
Or rather the other way round, from the lowest to the highest. For science with its inductive method of seeking truth looks at things from below upwards, from the particular to the whole, whereas religion and philosophy generally start from the whole ending up with the particular, or from God down to man and his affairs. Spinoza specifically rejects the reverse method as unphilosophical and leading to all errors. This follows in the first place from his fifteenth proposition: "Whatever is, is in God, and without God nothing can be or be conceived." Therefore we find him further arguing: "There are many who do not observe the right order of philosophising. For the divine nature which they should contemplate first of all, because it is prior both in knowledge and

in nature, they believe to be last in knowledge, and the things which they call the objects of the senses, to be the first of all. Hence it comes that, while they contemplate natural things, they think of nothing less than of the divine nature, and when at last they apply their minds to the contemplation of the divine nature, they can think of nothing less than of their first fictions with which they have overbuilt their knowledge of natural things, as these can in no way help the knowledge of the divine nature. No wonder, therefore, if they constantly contradict themselves " (II 10 s).

God, then, is the beginning and the end of our whole being, and should therefore be never out of our mind, but on the contrary be the eternal object of our contemplation. For not man, but God, is the measure of all things. So much for Spinoza's philosophy of God. However, the constant use in the foregoing of the word God may have brought temporary forgetfulness of the inadequateness and awkwardness of this term. What about the substitute offered by Spinoza, namely Nature? H. P. B. who always provides a faithful reflection of the Adepts' fundamental ideas, feels the same embarrassment with regard to the word God. We have already seen how in one place she concurs with Spinoza in calling it Nature rather.<sup>1</sup> Other names proposed by her are the "ALL", the Absolute or "Parabrahm", and the "Deity". For example: "God we call the ALL" (I 66). "Parabrahm is not God" (I 6). "The high Initiates and Adepts know no God, but one Universal unrelated and unconditioned Deity" (1295). "Deity is not God" (I 350). Yet, the latter terms are rather unfortunate, for there is no real difference between the words Deity and God except the difference of language. As regards the other terms, there is also not much to be said in their favour.

<sup>1</sup> SD<sup>1</sup> I 412.

For the Westerner Parabrahm is derived from a strange and dead language. The Absolute is too abstract, the All too mathematical a concept. On the whole, in my opinion, there is no better name than Nature, embracing both bodily and mental Nature. Especially, because that name stresses the "naturalness" of all that happens in this world, whether of a physical or psychic nature, and so will clean our minds and actions of the cobwebs of superstition, miraculism or supernaturalism. In our next and last instalment we shall give examples from the Scriptures and from some of the greatest writers to show how the use of the name of God involuntarily and inevitably, because of the old associations with theological dogmas, leads to fallacies, which are straightway exposed as soon as the name of God is replaced by the word Nature.



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## EDITORIAL

THE *Bulletin* is entering on its seventh year with this part. We are now passing through very anxious times. The difficulties are only increasing. The scarcity of Paper and the high cost of printing make the publication of the *Bulletin* a very serious problem. Yet we were able to publish all the four parts of last year quite punctually and we hope to do the same in this year also. We know that the war can be only a temporary and passing phase in the life of man ; peace alone can have permanence in international relations. Believing quite firmly that normal relations will be restored very soon among the nations of the world and that the conditions that prevailed when we started the *Bulletin* will also return or may even improve, we do not propose to disturb our present arrangement in regard to the size or the price of the *Bulletin*.

Under the energetic supervision of Bhikshu Arya Asanga, the preparation and publication of the catalogue of the Western Section is making good progress. The first volume was published in 1941 and the second in 1942. The whole catalogue is to appear in nine parts.

The *Ālambana Parīkṣā* with its *Vṛtti* and the *Pāñcarātrarakṣā*, which have been appearing in the

*Bulletin* have both been issued as separate books bearing the serial Nos. 32 and 36 respectively. *Some Concepts of Alaṅkārasāstra* by Dr. V. Raghavan of the Madras University has been published as No. 33 and the *Vedāntaparibhāṣā* of Dharmarājādhvarin with English translation, notes and introduction by the late S. S. Suryanarayana Sastri of the Madras University has been published as No. 34 in the Series. The first two *Lakṣaṇas* in Gadādhara's *Caturdaśalakṣaṇī* with three commentaries have been edited by Pandit Santanam Aiyar and has appeared as No. 38 in the Library Series, and the *Vyavahāranirṇaya* of Varadarāja (No. 29) edited by Rao Bahadur Prof. K. V. Ranga-swami Aiyangar and Mr. A. N. Krishna Aiyangar will be out in a few days. The *Uṣaniruddho* also will be issued in the course of a few weeks.

We had already announced the publication of a complete descriptive Catalogue of the Manuscripts in the Library. The first volume containing the Vedic Manuscripts has appeared as No. 35 in the Library Series. The entire Descriptive Catalogue will appear in twelve volumes in due course. The preparation of some further volumes is making good progress.

Another book named the *Philosophy of Viśiṣṭa-dvaita* by Prof. P. N. Srinivasachari is now in the press and it will also appear soon. This is an original work by the learned professor. A very important work on Dvaita Philosophy, the *Vādāvalī* of Jayatīrtha, is also now going through the press. The work has been translated, with the addition of an introduction and

notes, by Mr. P. Nagaraja Rao, now in the Philosophy Department of the Benares Hindu University, and was prepared under the supervision of the late S. S. Suryanarayana Sastri when he was a Research Fellow in the University of Madras. An edition of *Rāgavibodha* by Somanātha had been prepared by the late Pandit S. Subrahmanya Sastri and that too has now been in the press for some time. All these books are expected to be issued in the near future. Thus the publication activity of the Library has not suffered on account of the international situation.

Mr. K. Madhava Krishna Sarma, who was an Assistant in the Library for over four years and who prepared the first volume of the *Descriptive Catalogue* has been appointed by the Bikaner State as Curator of the Anup Sanskrit Library there. We take this opportunity to congratulate him on this appointment. Pandit V. Krishnamachari has been appointed in the Library to continue the Catalogue work. He was connected with the Madras Government Oriental Library for many years and, just before he retired, he was on the staff of the Presidency College.

We congratulate the University of Madras on their decision to re-start the printing of the *New Catalogus Catalogorum* which the University had been preparing. The printing had to be kept in abeyance on account of difficulty in printing under present conditions. Considering the great importance of the work, we are very happy to note that the University has been able to start the printing and it is hoped that the work

will make its appearance soon. Scholars have been looking forward with great eagerness and expectation for its publication.

We have great pleasure to greet the Bhandarkar Research Institute on the occasion of the silver jubilee celebrated on the 4th and 5th of January, 1943. The Library was represented on the occasion and a message was read by Dr. C. Kunhan Raja. Dr. Raja also delivered the public address on the second day of the celebrations. Besides the various literary activities of the Institute, the critical edition of the *Mahābhārata* undertaken by the Institute will ever remain a monumental work. But the news of the sudden demise of Dr. V. S. Sukthankar, the editor of the *Mahābhārata* just two weeks after the grand occasion came to us as a great shock. He carried on the duties of general editor of the *Mahābhārata* with conspicuous ability and his demise creates a void in the Bhandarkar Research Institute and also in the world of scholars which it will be very difficult to fill up. It was hoped that he would be able to complete the critical edition and live long to enjoy the glory which was his by his merit. A formal obituary notice appears elsewhere.

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## OBITUARY NOTICES

### THE MAHARAJA OF BIKANER

b. 13-10-1880—d. 2-2-1943

IN the premature demise of H. H. The Maharaja of Bikaner, India has been deprived of one of her noblest sons and the world of scholars loses one of their greatest patrons. A great statesman and administrator, he had been ruling over his State with great distinction for nearly half a century. Sanskrit literature refers to the State as the desert region, the *Dhan-vakṣoṇī*. It was a desert till recent times. Through His Highness's far sighted vision and unswerving devotion to duty, it has now become one of the richest and most fertile countries. He was a worthy member of an illustrious dynasty and he was a living example of kingship as described in ancient Indian literature. In the long description of Dilīpa by Kālidāsa in the beginning of the *Raghuvamśa*, there is not one statement which cannot appropriately be applied to the Maharaja.

His Highness has visited the Adyar Library ; he has taken up his residence in the Estates of the Theosophical Society at Adyar for some days ; and this association with the Adyar Library, which is still fresh in our minds, makes his departure all the sadder to us. In the Fort at Bikaner, there is a very rich collection of manuscripts, mainly Sanskrit, which it was



his Highness's ambition to make into an up-to-date research Institute to help scholars. The original announcement of this scheme was published in the *Bulletin* in October, 1939. The manuscripts of the Collection in Bikaner had been utilized by the Library in the edition of the *Sāmaveda* and of the *Saṅgītaratnākara*.

The rich collection of manuscripts has now been constituted into a regular Library, called the Anup Sanskrit Library, named after Maharaja Anup Singhji who reigned in the seventeenth century. The collection of manuscripts had been begun even before the time of Maharaja Anup Singhji. His father Maharaja Karan Singhji was also a great scholar and patron of learning and many manuscripts in the collection belong to his time. These Maharajas were great warriors and statesmen and they were also great lovers of learning and of arts. They entertained many scholars and musicians in their courts and encouraged and honoured them.

The Maharaja who has just passed away kept up the great traditions of his forefathers. As Chancellor of the Benares Hindu University, his name is well known in the academic sphere in India. It was my special privilege to have been invited by the Maharaja to Bikaner in connection with the organization of the Library and I consider it not merely as a personal honour but also as a recognition of the service I have rendered to the Adyar Library and to the University of Madras, in the field of higher studies in Sanskrit. His Highness always showed great personal interest in the progress of the Library at Bikaner. He sanctioned the starting of a serial publication of the manuscripts in the Library under the name of the Ganga Oriental Series. The manuscripts are now located in a specious hall in the Bikaner Fort and are provided with fire-proof steel almirahs.

Mr. Madhava Krishna Sarma, a former student of mine and an Assistant in the Adyar Library, has recently been appointed as Curator of the Library. The Catalogue of the Library is being got ready for the Press. The dedicatory volume of the Ganga Oriental Series has already been published and I had the honour to edit that volume. A few works have already been selected for the Series. In every minute detail in this scheme, His Highness took keen interest. Our gratitude to him can be shown only by carrying out the great scheme which he has projected for the encouragement of learning and research.

The Maharaja is now succeeded by his worthy son, of whom it may well be said in the words of the poet Kālidāsa :

*rūpam tad ojasvi tad eva vīryam  
tad eva naisargikam unnatatvam.  
na kārāṇāt svād bibhīde kumārah  
pravartito dīpa iva pradīpāt.*

“ The majestic look is the same ; the heroism is quite the same ; the inborn magnanimity too is the same. The prince did not differ in any way from his father, just like a lamp lighted from another lamp.”

C: KUNHAN RAJA

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S. S. SURYANARAYANA SASTRI

b. 5-10-1894—d. 9-12-1942

It is with profound regret that we have to record the sudden and premature death of Mr. S. S. Suryanarayana Sastri, the

Head of the Department of Indian Philosophy in the University of Madras. After a very brilliant academic career in the Madras University, he proceeded to Oxford, where he worked for the B. Sc. Degree. He was a very popular figure in the social life of the Oxford University and at the same time he commanded the admiration of his professor by his devotion to studies. He was also called to the Bar. After his return to India, he was a member of the Tamil University Commission and a member of the Senate of the Madras University. He was appointed as Head of the Department of Indian Philosophy in August 1927, which position he held till his death. He was the life and soul of the Indian Philosophical Congress and was its General Secretary for some time, till the end. What he has already accomplished during the brief period will be a credit to any one working under very favourable circumstances for a whole life-time and what he has accomplished is only a very small fraction of what he had projected. He had just started on his serious studies. An Advaitin by tradition and also by conviction, he had a very broad out-look on all philosophical and religious problems. A keen intellect that never missed even a very minute detail, a capacity to take a comprehensive view of problems and to grapple with the fundamentals, an unswerving devotion to his work and an unbending perseverance which enabled him to fight against many adverse circumstances that ever stood in his way—general ill-health and defective eye-sight—wide range of reading, versatile knowledge, command of language and facility of expression, in him there was a rare combination of qualities that go to the make up of real scholarship. He was one of the devoted workers for the Adyar Library. The Theosophical Publishing House, Adyar has published two of his works, namely, the English translation with Introduction and Notes of *Bhāmatī*

(Catussūtrī) and the *Mānameyodaya*, both prepared in collaboration with me. Recently his edition of the *Vedāntaparibhāṣā* of Dharmarājādharin with English translation and notes has been published in the Adyar Library Series. Under his supervision, Mr. P. Nagaraja Rao, who was a Research Fellow in his Department, has prepared an edition of Jayatīrtha's *Vādāvalī* and the publication had already been taken up by the Adyar Library a short time before his death. To me, as to many others, he was a very kind and genial friend and a good guide in all difficult situations. I have collaborated with him in the preparation of some books and there was no work published by him in which he did not give me an opportunity to be of some help, which he ever acknowledged. Method, accuracy, thoroughness—these were his watchwords in study and research and to work with him is a real training, besides being an enjoyment. By his death the world has lost a scholar of eminence and I have lost a trustworthy colleague both in my official work and in my literary activities and also a true friend and companion in my private life. He has made many friends; he has made no enemies. His uprightness and independence roused the admiration of his friends; his tolerance and forbearance kindled their love. He was never provocative. On behalf of the Adyar Library I record the deep sense of loss suffered by the world of scholarship in his death.

C. KUNHAN RAJA

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## DR. V. S. SUKTHANKAR

With deep regret we record the passing away of Dr. V. S. Sukthankar of the Bhandarkar Oriental Research Institute, Poona on the 21st of January, 1943 after a very brief illness. He served the Institute with exemplary devotion for seventeen years. He was a versatile scholar and an energetic worker. Born of a gifted family, he devoted his talents to the cause of Indology. Work was his joy in life ; service was his religion.

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## PROF. E. H. JOHNSTON

Prof. E. H. Johnston, who succeeded Prof. F. W. Thomas as Boden Professor of Sanskrit in the Oxford University in 1937 died in October, 1942.

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## BASAVALINGAYYA

Mr. M. S. Basavalingayya, Curator of the Oriental Library, Mysore died on 19th January 1943. He was a good Kannada scholar and poet, besides his proficiency in Sanskrit.

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## पञ्चमोऽध्यायः

प्र मन्महे शवसानाय शूषमाङ्गूषं<sup>१</sup> गिर्वणसे अङ्गिरस्वत् ।  
सुवृत्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥

प्रमन्महे । प्रब्रूमो बलमाचरते सुखकरमाङ्गूषं<sup>१</sup> गिर्वणं<sup>२</sup> गिर्वणसे-  
ऽङ्गिरोवत् स्तुतिभिः स्तुवते ऋषयेय<sup>३</sup> ऋग्मयेऽर्चनीयो भवति । यदि वा  
स्तुवते स्तूयमानाय यज्वने वदामार्कं स्तोमम् । येनार्चति सोऽर्कः । नरे  
नेत्रे । विश्रुताया<sup>४</sup> । नरे नर्याय नृतमाय नृणाम्<sup>५</sup> ॥ (ऋ. वे. ४. २५. ४)

प्रमन्महे प्रब्रूमः बलाचरणशीलाय बलकरणं स्तोमं गीर्भिवननीयाय  
अङ्गिरोवत् । स्तोत्रैः स्तुवते पुरुषाय य ऋगर्हः स्तुत्यो भवति तस्मै ब्रूमः स्तोत्रं  
नृषु प्रसिद्धाय ॥ (१)

प्र वो मुहे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम ।  
येना नः पूर्वे पितरः पद्भ्या अर्चन्तो अङ्गिरसो गा अविन्दत् ॥

<sup>१</sup> The anusvāra before गू in आंगूषं worm-eaten and missing.

<sup>२</sup> गिर्वणं extra.

<sup>३</sup> य after ये extra.

<sup>४</sup> Read ऋग्मयो.

<sup>५</sup> Read विश्रुताय.

<sup>६</sup> Perhaps to add इति after this.

प्र वः । प्रहरध्वं वो यूयम् । महते महत् स्तोत्रं इन्द्राय ।  
तदेवाङ्गूष्यमुक्थ्यम् । शवसानाय सा + + + +<sup>1</sup> प्रभृतानां गवां  
मार्गं +<sup>2</sup> । अर्चन्तः तदस्थानि<sup>3</sup> कर्माणि कुर्वाणाः ता गाः अन्वगच्छन् ॥

प्र वो महे । प्रभरध्वं यूयं महन्नमः महते इन्द्राय आङ्गूषार्हमनुशंसनीयं  
शवसानाय साम । येनेन्द्रेण अस्माकं पितरः अङ्गिरसः पणिभिरपहृतानां  
गवामावासस्थानज्ञाः स्तुवन्तः पशूनविन्दन् ॥ (२)

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनेयाय धासिम् ।  
बृहस्पतिभिर्नदद्भिं विदद्वाः समुस्त्रियाभिर्वावशन्तु नरः ॥

इन्द्रस्य । इन्द्रस्याङ्गिरसां च प्रेषणे सति अलभत सरमा स्वसन्ता-  
नायान्नम् । तथा च सुमेति भा + + + +<sup>4</sup> या नो गा  
अन्वधिङ<sup>5</sup> इति । सरमया निवेदितासु गोषु बृहस्पतिः अहिनदद्भिम्<sup>6</sup> ।  
अविन्दच्च गाः । संवावशन्त संजग्मिरे गोभिः । नरो देवाः । उस्त्रिया  
गावः उत्सरन्तीति । अभि श्यावं न कृश (ऋ. वे. १०. ६८. ११) + +  
+ +<sup>7</sup> बृहस्पतिभिनत् इति पादो<sup>8</sup> न सृष्टः । तत्र देवता बृहस्पतिरिति ॥

<sup>1</sup> This is in the first line of a new leaf, the end of which is broken off for four inches. So there is a break of about 20 letters in every line on this sheet.

<sup>2</sup> Read मार्गज्ञाः The last letter is completely worm-eaten.

<sup>3</sup> Read तदन्तस्थानि.

<sup>4</sup> Break in the line. Passage unintelligible.

<sup>5</sup> Not clear.

<sup>6</sup> Read अभिनदद्भिम्.

<sup>7</sup> Break in the line. After कृश the ए mark of the next letter partly seen.

<sup>8</sup> This is the fourth pāda in it.

इन्द्रस्याङ्गिरसां च प्रेषणे सति अविन्दत् सरमा नाम देवमातृस्थानीया  
देवानां पुत्रेभ्यो देवेभ्यः गवात्मकमन्नम् । ज्ञाते चान्ने गवामावरणं शैलं बृह-  
स्पतिः अभिनत् । अविन्दच्च गाः । ततः संवावशन्तैच्छन् कामान् भोक्तुं नेतारो  
देवाः ॥ (३)

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वयों इ नवग्वैः ।  
सुर्युभिः फलिगभिन्द्र शक्र वलं र्वेण दरयो दशग्वैः ॥

स सुष्टुभा । सुष्टोभनेन<sup>१</sup> स्तुभा स्तोत्रेण । तच्छब्दो द्वितीयः  
पूरक एव । सप्तभिः ऋषिभिः प्रयु + + + +<sup>२</sup> रूपेण<sup>३</sup> स्वरेणेति ।  
स्वरः स्तोमः । एतेनाद्रिम् । स्वयोंऽभिगन्ता स्तुत्यो वा । नवयैः<sup>४</sup> अङ्गिरोभिः  
सरणमिच्छद्भिः । फलिङ्ग<sup>५</sup> बलम् । फलिर्भेदनकर्मा । विन्दे + + + +<sup>६</sup>  
यो विदारितवानासीत्<sup>७</sup> । दशग्वैरङ्गिरोभिरिति ॥

स इन्द्रः स्तोत्रेण शोभनेन सप्तभिः ऋषिभिः प्रयुज्यमानेनागतबलः ।  
सिंहनादेनाद्रिं स्वर्णकुशलः अङ्गिरोभिः सह दारयति तदनुसरणमिच्छन् ।  
दशग्वैरङ्गिरोभिर्वेष्टयितारं फलिगं मेघाकारं बलमसुरमिन्द्र शक्र दारितवानसि ।  
नवभिर्मासैरङ्गिरस्सु सत्रमासीनेषु केचन पशूनलभन्त । दशभिरपरे । ततः  
नवगवा दशगवाश्च उच्यन्ते । यास्कस्त्वाह नवगतयो नवनीयगतयो वा—इति ॥ (४)

<sup>१</sup> Read स सुष्टोभनेन or it may be that pratika is not separately given.

<sup>२</sup> Break in the line.

<sup>३</sup> रूपेण much injured ; only a conjecture.

<sup>४</sup> Read नवग्वैः .

<sup>५</sup> Read फलिगं.

<sup>६</sup> Break in the line. ए mark in न्दे injured ; only a conjecture.

<sup>७</sup> रि after विदा completely worm-eaten.



गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।

वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥

गृणानः स्तूयमानस्त्वमङ्गिरोभिरिति<sup>१</sup> । गृणानः । स्तूयमानस्त्व-  
मङ्गिरोभिः दस्म विव्रतवानसि<sup>२</sup> उषसा सूर्येण + + + +<sup>३</sup> ति ।  
व्यप्रथयश्च<sup>४</sup> भूम्या इन्द्र समुच्छितम् । विषमामिमां समां कृतवान् । वि  
दिवो रजसो मूलमस्तभाः ॥

उपस्तूयमान अङ्गिरोभिरुपक्षपयितः विवारितवानसि उषसा सूर्येण च  
सहायाभ्यां पशुनिमित्तमन्धकारम् । भूम्याश्च उच्छित्तं देशं व्यप्रथयो विषमां  
समीचकथं । दिवो लोकस्य मूलं अधः स्थित्वा अस्तभाः ॥ (५)

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपहरे यदुपरा अपिन्वन् मध्वर्णसो नद्यश्चतस्रः ॥

तदु । तदेव पूज्यतममस्य कर्म भवति । दस्मस्य चारुतममस्ति  
दंसः कर्मै + + + +<sup>५</sup> पृथिव्यामुसाश्चतस्रो नदीरपिन्वत् । चतस्रो  
नूनं प्रधानभूता नद्यः । हरतिर्गत्यर्थ इति ॥

तदेव पूज्यतमं अस्य कर्म दर्शनीयस्य कल्याणतममस्ति कर्म । किं  
तदित्याह—उपहरे—इति । चतस्रः दिशः मधूदकाः नदीः मनुष्यसमीपे यद-  
दुहत् । दिग्भ्यो नदीर्मनुष्यान् प्रापयति ॥ (६)

<sup>१</sup> This passage is not wanted : it is a repetition.

<sup>२</sup> Read विव्रतवानसि.

<sup>३</sup> Break in the line. ७ only partly seen.

<sup>४</sup> व्यप्र mostly worm-eaten.

<sup>५</sup> Break in the line.

द्विता वि वेत्रे सनजा सनीळे अयास्यः स्तवमानेभिरुक्तेः ।

भगो न मेने परमे व्योम्नधारयद्रोदसी सुदंसाः ॥

द्विता । द्वैधं विवेत्रे सनजा पूरणजननेन<sup>१</sup> सनीळेः स + +  
+ +<sup>२</sup> नेहिरुक्तेः<sup>३</sup> । भग आदित्य इव । परमे नहसि<sup>४</sup> । अधारयद्रोदसी  
सुकर्मा ॥

द्वैधं विवेत्रे चिरजाते एकाधारे द्यावापृथिवी स्तूयमानैः स्तोत्रैरिन्द्रः  
गमनकुशलः । भग इव अहोरात्रे परमे व्योम्नयन्तरिक्षे द्यावापृथिव्यौ धारयति  
सुकर्मा ॥ (७)

सनादिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।

कृष्णेभिरुक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥

सनात् । चिरादेवारभ्य दिवं भूमिं च परिचरतः । नानारूपे पुनः  
पुनः जायमा + + + +<sup>५</sup> श्वेतैरेवं<sup>६</sup> वपुर्भिस्तेजोभिराचरतो अन्यान्या ।  
पुनः पुनश्चरत इत्यर्थः ॥

चिरादारभ्य दिवं भूमिं च लक्ष्मीकृत्य नानारूपे पुनः पुनर्जायमाने तरुणे  
स्वैर्गमनैराहोरात्रे चरतः । रात्रिः कृष्णैर्वर्णैश्चरति । श्वेतैरहः । एवं अन्यान्या चरतः ।  
एकस्या उपर्यन्या । तस्या उपर्यन्या इति ॥ (८)

<sup>१</sup> Read पुराणजननेन.

<sup>२</sup> Break in the line.

<sup>३</sup> Read नेभिरुक्तेः .

<sup>४</sup> Read नभसि.

<sup>५</sup> Break in the line.

<sup>६</sup> Perhaps to read श्वेतैः । एवं.

सनेमि सुख्यं स्वप्स्यमानः सुनुर्दीधारः शवसा सुदंसाः ।

आमासु चिहधिषे पक्मन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥

सनेमि । पुराणं सुख्यं शोभनानि कर्माणि चरन् । सूयमानः शवसा शवसः पुत्रः । बलीत्यर्थः + + + +<sup>1</sup> त्वं पयोऽन्तर्धारयसि । अपि च कृष्णासु रीहिणीषु च । तास्वन्तः श्वेतमया रयः पय इति<sup>2</sup> ॥

पुराणं सुख्यं शोभनानि कर्माणि इच्छन् शवसा स्तूयमान इति इन्द्रं बलवत्तया आह—ओजसो जातमुतमन्य एनम्—इति मन्त्रः । सुकर्मा त्वम् । आर्द्रासु कृष्णासु रोहिणीषु च गोषु पक्मं श्वेतं च पयः अन्तः धारयति ॥ (९)

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।

पुरु सहस्रा जनयो न पनीर्दुवस्यन्ति स्वसारो अहयाणम् ॥

सनात् । सनादेवारभ्य एकपाणिनिलया अवनीरङ्गुल्यो भ + + + +<sup>3</sup> वन्ति । सहोभिरमृताः भूयो भूयः कार्यकरणेऽपि ग्लानिमगच्छन्त्यः । पुरुणि सहस्राण्यजनय<sup>4</sup> इव पत्न्यः परिचरन्त्यङ्गुल्यः<sup>5</sup> इन्द्रम् । अश्रीतशमनम् इति यास्कः<sup>6</sup> । जिह्वेतेरिति कि + + + +<sup>7</sup> ॥

चिरादारभ्य पाणरेकस्मादुत्पन्ना अङ्गुल्यः सुखिष्टाः कर्माणि रक्षन्ते कार्यकरणवेगैरग्लानाः । पुरुणि सहस्राणि इन्द्रार्थं जनयः पत्न्य इव पुमांसं अहितयानमिन्द्रं अङ्गुल्यः परिचरन्ति ॥ (१०)

<sup>1</sup> Break in the line.

<sup>2</sup> Not quite clear.

<sup>3</sup> Break in the line.

<sup>4</sup> Read सहस्राणि जनय.

<sup>5</sup> Read परिचरन्त्योऽङ्गुल्यः.

<sup>6</sup> Read अहीतगमनं इति यास्कः (नि. ५. १५).

<sup>7</sup> Break in the line. Not clear.

सनायुवो नमसा नव्यो अकैर्वैसूयवो मतयो दस्म दद्रुः ।

पति न पत्नीरुशतीरुशन्तै स्पृशन्ति त्वा शवसावन् मनीषा ॥

सनायुवः । प्रत्नाः । युर्मत्वर्थीयः । नमस्कारेण वसुकामाः स्तोतारो  
दस्म दद्रुः । त्वां प्रति गच्छन्ति । यस्त्वं स्तुत्यो भवस्यकैः । पतिमिव  
पत्न्यः कामयमानाः । का + + + +<sup>1</sup> ॥

चिरत्वमाश्रयन्तः नवतराः नमस्कारेणान्नैश्च धनकामा मम मतयः स्तुतयो  
मत्तः निर्गच्छन्ति । ततस्ताः पतिमिव पत्न्यः कामयमानाः कामयमानं त्वां  
स्पृशन्ति बलवन् ॥ (११)

सनादेव तव रायो गर्भस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।

बुभौ असि क्रतुमाँ इन्द्र धीरः शिक्षा<sup>2</sup> शचीवस्तव नः शचीभिः ॥

+ + + चिरादेव<sup>3</sup> धनानि बाहौ<sup>4</sup> स्थितानि न क्षीणानि भवन्ति ।  
न चोपस्तानि<sup>4</sup> भवन्ति । दर्शनीय दीप्तिमानसि कर्मवांश्चेन्द्र धृष्टः ।  
प्रयच्छ शचीवः तव कर्मभिरस्मभ्यं धनम् ॥

चिरादेव तव धनानि हस्ते स्थितानि न च नश्यन्ति न च न्यूनीभवन्ति  
दर्शनीय । दीप्तिमानसि कर्मवश्च इन्द्र । धृष्टः प्रयच्छ कर्मवन् तव प्रज्ञाभिः  
अस्मभ्यम् ॥ (१२)

<sup>1</sup> Break in the line.

<sup>2</sup> Perhaps only the pratika सनात् missing.

<sup>3</sup> There should be तव before बाहौ.

<sup>4</sup> Read, चोपदस्तानि.

सनायते गोतम इन्द्र नव्यमतक्षद्रह्य हरियोजनाय ।

सुनीथार्य नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सनायते + + + +<sup>1</sup> मिन्द्र गोतमस्य पुत्रो नूतनमकरोत्<sup>2</sup>  
ब्रह्म हरियोजनाय । गोतमो गन्तुतम ऋषिः । सुनयनायास्माकं शवसान  
नोधा अयमिति<sup>3</sup> ॥

चिरन्तनत्वमनुपालयते गोतमः नोधाः इन्द्र तुभ्यं नवतरं स्तोत्रमकरोत् ।  
अश्वान् यो योजयति गमनाय । शोभननयनायास्माकं बलाचरणशील । न्त्योप-  
संहारार्था । उपान्त्यया धनमाशास्ते । धनार्थाः स्तुतय इत्युवाच—सनायुवो  
नमसा—इति ॥ (१३)

त्वं मुह्यं इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।

यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैर्जन ॥

त त्वं<sup>4</sup> महान् । त्वं महनीयोऽसीन्द्र य + + + +<sup>5</sup> वी +  
मेदहयो<sup>6</sup> दधासि यस्य खलु तव व्याप्तानि भुवनानि तथा शिलोच्चयाः ।

<sup>1</sup> Break in the line.

<sup>2</sup> नूत completely worm-eaten.

<sup>3</sup> There is no figure to mark the end of the Sūkta. There is an extra त after this, just before the pratika of the next Sūkta. Perhaps this is figure 1.

<sup>4</sup> त before त्वं not wanted. See previous note.

<sup>5</sup> य only partly seen. Then line breaks.

<sup>6</sup> Read पृथिवी अमे भये for वी+मेदहयो

असा<sup>१</sup> अभृतानि महान्ति च भयेनात्यन्तदृढा<sup>२</sup> अपि भुवनादयः  
किरण + + + +<sup>३</sup> ॥

त्वं महानिन्द्र यः खलु बलैर्यावापृथिवी प्रादुर्भवन् भये अधाः । यस्माच्च  
तव गिरयोऽपि व्याप्तेन महता भयेन दृढा अपि रश्मय इव चलनस्वभावाः  
कम्पन्ते । स त्वं महान् इति ॥ (१)

आ यद्धरीं इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।  
येनाविहर्यतक्रतो अमित्रान् पुर इष्णासिं पुरुहूत पूर्वीः ॥

आवेः आयोजयसि यदा त्वं +<sup>४</sup> विधकर्माणावश्चौ स्वरथेन  
तदनन्तरमेवादधाति तव बाह्वोः स्तोता स्तोत्रेण वज्रम् । येन वज्रेणा-  
बाधितकर्मन् शत्रून् भिगच्छसि पुरुहूत बह्वीः पुरश्च ॥

यदा इन्द्र विविधकर्माणावश्चौ रथे योजयसि तदनन्तरमेव आदधाति तव  
बाह्वोः स्तोता वज्रं स्तुत्या । येन वज्रेण अबाधितकर्मन् अमित्रान् तत्पुरश्च बह्वीः  
प्रेग्यसि पुरुहूत ॥ (३)

त्वं सत्य इन्द्र धृष्णुरेतान् त्वमृभुक्षा नर्युस्त्वं षाट् ।  
त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय युमते सचाहन् ॥

<sup>१</sup> सा partly worm-eater. Read अम्बा for असा. It is definitely  
not म्बा.

<sup>२</sup> य in ये worm-eaten.

<sup>३</sup> Line breaks. This is the last line in the broken leaf.

<sup>४</sup> वि before विष omitted and space left blank. Read विविध.

त्वम् । त्वं मर्य<sup>१</sup> इन्द्र धर्षयितैतानभिगतान् शत्रून् । किञ्च त्वअ-  
मुक्षाः<sup>२</sup> । ऋभुक्षदीतेषु निवसम्महन्नामसुपठितम्<sup>३</sup> । नर्यस्त्वमभिभविता ।  
त्वं शुष्णासुरम् । व्रजने<sup>४</sup> व्रक्ष<sup>५</sup> आणाविति त्रीणि संभ्रामनामानि । इह तु  
पूर्वे विशेषणे । वृधिः छेदनार्थः । पृचः<sup>६</sup> संपर्कार्थः । अणिः निखननार्थः ।  
यूने कुत्साय दीप्तिमते । सचा सहकारी । तवानिति<sup>७</sup> । त्वं कुत्सशुष्ण-  
हर्म्येष्वाविथ (ऋ. वे. १. ५१. ६) इति<sup>८</sup> ॥

त्वं सत्यकर्मा इन्द्र धर्षयसि एतानमित्रान् । त्वं महान् नृहितः । त्वं  
सहसे सपत्नान् । त्वं शुष्णासुरं शत्रूणां छेदके इतरेतरसंपर्चने युद्धे यूने कुत्साय  
दीप्तिमते सहायभूतः हतवानसि ॥ (३)

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन् वृषकर्मन्नुभ्राः ।

यद्ध शूर वृषमणः पराचैर्वि दस्यूर्योनावकृतो वृथाषाद् ॥

त्वं ह । त्वं खल्वेतदचूचुदस्सखा सन् व्रत्रस्यैव<sup>९</sup> युद्धे तस्य  
चोदनम् । यदा व्रत्रमाष्टक<sup>१०</sup> शत्रुं वज्रिन्<sup>११</sup> वर्षणशीलकर्मन्नुभ्राः ।

<sup>१</sup> What is written also looks like त्वममाय. There is नर्य later and it is taken up there also. Here सत्य is omitted.

<sup>२</sup> Read त्वमृमुक्षाः .

<sup>३</sup> Nigh 3-3. Read ऋभुक्षाः इति ब्रह्मनामसु पठितम् .

<sup>४</sup> Read व्रजने.

<sup>५</sup> Read वृक्ष.

<sup>६</sup> Read पृचिः .

<sup>७</sup> Read हतवानिति.

<sup>८</sup> Read त्वं कुत्सं शुष्णहृत्येष्वाविथ.

<sup>९</sup> Read वृत्रस्यैव.

<sup>१०</sup> Read वृत्र for व्रत्र. आष्टक unintelligible.

<sup>११</sup> Read वज्रिन्.

हिंसार्थश्चोभाति<sup>१</sup> । यदा खलु शूर वर्षणमनस्क कुत्सस्योपयितृच्छत्रून्<sup>२</sup> योनौ  
विकृत्तवानसि अनायासेनाभिभविता शत्रूणाम् । योनिर्युद्धं योनेः<sup>३</sup>  
मिश्रणार्थादिति ॥

त्वं खल्वेदचूचुदः सखा सन् सख्युः कुत्सस्य वर्तयितारं शुष्णं यदा  
वज्रिन् वर्षणशीलकर्मन् तेजोभिर्बाधकैः पूरितवानसि । यदा खलु शूर वर्षण-  
परमनस्क कुत्सस्य शत्रून् पराचीनं कुत्सावासे विकृत्तवानसि अनायासेन  
शत्रून् अभिवन् । तदा शुष्णं तत्सहायांश्च अचूचुद इति ॥ (४)

त्वं ह त्यदिन्द्रार्हिष्यन् दृढहस्यं चिन् मर्तानामजुष्टौ ।

व्यस्मदा काष्ठा अर्वते वर्धनेव वज्रिच्छ्रथिह्यमित्रान् ॥

त्वं ह । त्वं ह त्यदिन्द्रार्हिसन् दृढमपि मर्तानां यद्यप्रीतिर्भवेत् ।  
त्वमस्माकमर्वतेऽश्वाय काष्ठा दिशो विचः<sup>४</sup> विवृणुहि । घनेव वज्रीजघ्नीहि<sup>५</sup>  
अमित्रातीति<sup>६</sup> ॥

त्वमेतदिन्द्रार्हिसन् दृढमपि पुरुषं मनुष्याणामप्रीतौ । न हंसि मनुषहित-  
मित्यर्थः । स त्वमयास्माकं युद्धे प्रवेशार्थं अश्वानां दिशः । त्वमेतत् आ विवः ।  
प्रवेशयाश्वान् संप्राममध्ये इत्यर्थः । स त्वं घनेन लोहपिण्डमिवामित्रान् श्रथिहि  
कुरु नानादिक्कान् इति ॥ (५)

<sup>१</sup> Not clear. Perhaps to read हिंसार्थश्चेह भातिः. The letter between श्वे and ति: worm-eaten.

<sup>२</sup> Read कुत्सस्योपक्षपयितृन् शत्रून्.

<sup>३</sup> Read यौतेः.

<sup>४</sup> Read विवः.

<sup>५</sup> Read वज्रिन् श्रथिहि.

<sup>६</sup> Read मित्रानिति.



त्वां ह त्यदिन्द्राणींसातौ स्वर्मीळे नरं आज्ञा हवन्ते ।

तव स्वभाव इयमा संमर्य ऊतिर्वाजिष्वतसाय्या भूत् ॥

त्वां ह । त्वां ह त्यदिन्द्र अर्णसाता<sup>१</sup> । अर्णेर्गन्तृभिः<sup>२</sup> भजनीये सममीळेह यनप्रदेन रजा<sup>३</sup> भवन्ते<sup>४</sup> साहाय्यार्थम्<sup>५</sup> । अपि वोदक-सा त्रिर्णसातिः । वृत्रेणोदकार्थं योद्धुमित्यर्थः । तव बलवान् इयमाभवतु रक्षा संसंग्रामे<sup>६</sup> या वाजेषु युद्धेष्वतसाय्या अभिगन्तव्या योद्धृभिः । अनेस्सायो<sup>७</sup> नामकरण इति ॥

त्वां खल्वेतदिन्द्र उदकस्य दातरि सर्वस्य सेचके मनुष्या मेघैः सह युद्धे तदर्थं हवन्ते । तवान्नवन् इयमूतियुद्धेषु समाश्रयणीया समनुष्ये प्रदेशे अस्मद्रक्षणायाभूत् ॥ (६)

त्वं ह त्यदिन्द्र सप्त युध्यन् पुरो वज्रिन् पुरुकुत्साय दर्दः ।

बर्हिर्न यत् सुदासे वृथा वर्गो राजन् वरिवः पूरवै कः ॥

त्वं ह । त्वं खल्वेतदिन्द्र सप्त युध्यन् पुरो वज्रिन् पुरुकुत्साय ऋषये दानितरितवानसि<sup>८</sup> । सप्तयत् पुरजर्मशारीरदीर्दत्<sup>९</sup> । किञ्च बर्हि-

<sup>१</sup> Read अर्णसातौ.

<sup>२</sup> Read अर्णेर्गन्तृभिः .

<sup>३</sup> Read स्वर्मीळे । धनप्रदे आज्ञा. Not quite satisfactory.

<sup>४</sup> Read हवन्ते.

<sup>५</sup> Read साहाय्यार्थम् .

<sup>६</sup> One सं in the beginning unnecessary.

<sup>७</sup> Read अनेस्सायो.

<sup>८</sup> Read दारितवानसि.

<sup>९</sup> R.V. 1-174. 2. Read सप्तयत् पुरः शर्म शारीर्दत् .

रिवाध्ययुः यद्वनं होसुरस्य<sup>१</sup> अनायासेनाच्छिन्नः<sup>२</sup> तद्वरिवः सुदासे  
पूरवेऽलं पूरयते कृतवानसि । सप्त यत् पुरजर्मशारदीर्घत् किञ्च बर्हिरिवा-  
ध्वयुरध्वनम्<sup>३</sup> ॥

त्वमेतदिन्द्र पुरुकुत्साय ऋषये सप्त पुरः युध्यन् दारितवानसि । किं च  
सुदासे राज्ञे तदर्थं अहोरसुरस्य यद्वनं बर्हिरिवानायासेन अच्छिन्नः तद्वनं राजन्  
पूरवे पूरयते कृतवानसि ॥ (७)

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयुः परिज्मन् ।  
यया शूर प्रत्यस्मभ्यं यंसि त्वनमूर्जं न विश्वधु क्षरं ध्यै ॥

त्वं त्याम् । नवक आद्यः पादः । त्वं तामस्माकं देव चित्रामिष-  
मुदकानीव वर्धय परिज्मन् विस्मृताया<sup>४</sup> भूम्याः । यया भूर<sup>५</sup> त्वं प्रति-  
यच्छस्मभ्यं<sup>६</sup> आत्मानं आत्मानम्<sup>७</sup> । उदकमिव + वर्ततः क + न्तमिति<sup>८</sup> ॥

त्वं तदन्नमस्माकं चित्रं । आप इव पीपयः परितो गमने । ययैषा शूर  
त्वमात्मानं अस्मभ्यमन्नमिव सर्वदा कामानां क्षरणाय प्रतियच्छसि । इन्द्र तव  
यागार्थं वर्धयान्नं इति ॥ (८)

<sup>१</sup> Read अहोरसुरस्य.

<sup>२</sup> Read अनायासेनाच्छिन्नः.

<sup>३</sup> The whole passage from सप्त यत् here is a repetition.

<sup>४</sup> Read विस्मृताया.

<sup>५</sup> Read शूर.

<sup>६</sup> Read यच्छास्मभ्यं.

<sup>७</sup> Repetition of आत्मानं unnecessary.

<sup>८</sup> After उदकमिव the end of the leaf is very much damaged. वर्तः  
is clear; also क. Then one letter is completely lost and the line  
ends. The next line begins न्तमिति. Read उदकमिव सर्वतः क + न्तमिति.

अकारि त इन्द्र गौतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।

सुपेशंसं वाजुमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥

अकारि । अकारि ते इन्द्र गौतमै<sup>१</sup> । तदेवाह—ब्रह्माण्योक्तानि<sup>२</sup> हविषा च परिभ्यां<sup>३</sup> । अक्तोन्याभिमुख्येनोक्तानि<sup>४</sup> । स्वरूपं<sup>५</sup> । अन्नमाह-  
रास्माकमिति ॥

अकारि ते इन्द्र गौतमैः । तदेवाह—ब्रह्माणि च ओक्तानि नमस्कारेण तव सहाध्याभ्याम् । आ यद्वरी इन्द्र विव्रता—इत्यध्वयोः स्तुतिः । सुरूपमन्नं आभरास्मभ्यं इति ॥ (९)

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृत्तिं प्र भरा मरुद्भयः ।  
अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथैव्वाभुवः ॥

वृष्णे । वर्षित्रे शर्धाय<sup>६</sup> संव्याय<sup>७</sup> । श्रुधिः उत्थानकर्म<sup>८</sup> । उत्तिष्ठति  
+ + +<sup>९</sup> तरेतरोपबृंहितः शर्ध शर्ध वा एषामिति<sup>१०</sup> । सुमखाय

<sup>१</sup> Read गौतमैः .

<sup>२</sup> Read ब्रह्माण्योक्तानि.

<sup>३</sup> Read हरिभ्यां.

<sup>४</sup> Read ओक्तान्याभिमुख्येनोक्तानि.

<sup>५</sup> Read स्वरूपं.

<sup>६</sup> धी partly worm eaten.

<sup>७</sup> Read संव्याय.

<sup>८</sup> It is not certain which root is meant. श्रुध् is the most likely. But it has only the following meanings: श्रुधु शब्दकुत्सायाम्, श्रुधु उन्दने and श्रुधु ग्रहसने (प्रहसने). Read उत्थानकर्मा.

<sup>९</sup> The end of the line is damaged. Only an anusvāra and y after that visible in the middle.

<sup>१०</sup> This looks like a quotation. Not clear.

शोभनधनाय । बहुव्रीहावपि<sup>१</sup> पूर्वपदे स्वरो मखे द्रष्टौ<sup>२</sup> । यद्वा मखिर्दान-  
कर्मा । शोभनो दाता सुमखः । वेधसे विधात्रे । मारुतनं<sup>३</sup> हि शर्धो  
विदधाति । उप + +<sup>४</sup> ण्णाणि<sup>५</sup> च फलानि च तस्मै स्तुतिं प्रभर ।  
एतदेवाह । नोधस्सुवृत्तिं प्रहरा<sup>६</sup> मरुद्भय इति । तथा करोमीत्याभावो<sup>७</sup>  
न धीर इति । यथोदकान<sup>८</sup> धीरः शोभनाङ्गुलीकुत्सिजति<sup>९</sup> एवमहं मनसा  
पू + श्व<sup>१०</sup> बह्वीर्गिरो मरुतां समञ्जे<sup>११</sup> योजयामि । या गिरो निरवद्यतया  
गिरो निरवद्यतया<sup>१२</sup> विदथेष्वाभवन्ति ॥

वर्षित्रे मारुताय शर्धाय सुधनाय । नञ्सुभ्यामिति न दृष्टम् । अपि वा  
सुष्ठु प्रयच्छते विधात्रे स्तुतिं प्रभर । तदेवाह—नोधः त्वं स्तुतिं प्रभर मरुद्भय  
इति । आत्मानमित्थमुक्त्वा स्वयमेव तथा करोमि इति वदति—उदकानि धृष्टः  
शोभनाङ्गुलिकः कश्चित् यथोत्सिञ्चति एवमहमेषां यज्ञे प्रयोक्तुं योग्या गिरः मनसा  
समञ्जे संश्लेषयामि रचयामि इति ॥ (१)

<sup>१</sup> व completely worm-eaten before पि.

<sup>२</sup> Read दृष्टः.

<sup>३</sup> Read मारुतं.

<sup>४</sup> The letters ars very indistinct, as the end of the line is damaged. May be वुप or पुप (perhaps part of पुष्णा).

<sup>५</sup> ण्णाणि begins next line. णि must be for नि. Word uncertain.

<sup>६</sup> Read प्रभरा.

<sup>७</sup> Read तथा करोमीत्याह । आपो.

<sup>८</sup> Read यथोदकानि

<sup>९</sup> Read शोभनाङ्गुलीकः कश्चित् सिञ्चति.

<sup>१०</sup> After पू a letter is omitted and space left blank. There is आ mark after the blank before श्व. Perhaps to read पूर्वीश्व.

<sup>११</sup> Read only समञ्जे. The letter र unnecessary.

<sup>१२</sup> Repetition of गिरो निरवद्यतया unnecessary.

ते जङ्गिरे दिव ऋष्वासं उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।

पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्षसः ॥

ते । ते प्रादुर्भवन्त्यन्तरिक्षात् दर्शनीयाः सेत्कारो<sup>१</sup> रुद्रस्य मर्याः पुत्राः । मर्यशब्दो मर्यवचनः । इह तु पुत्रेषु पर्यवस्यति । असुरा अरेपसः शुद्धाः शोधका दीप्ताः सूर्या इव सत्वान इव च रुद्रस्य भूतानीव द्रप्सैरुदकविन्दुभिर्युक्ता<sup>२</sup> घोररूपाः ॥

ते प्रादुरभवन् शुलोकात् दर्शनीयाः सेत्कारो रुद्रपुत्रा बलिनः अपापाः शोधकाः निर्मलाः सूर्या इव भूतानीव विप्रुड्भिर्युक्ता घोररूपाः । सिंहादयः सत्वान इति ॥ (२)

युवानो रुद्रा अजरा अभोगधनो ववक्षुरधिगावः पर्वता इव ।

दृढा चिद्विधा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्जन्ता ॥

युवानः । युवानो रुद्रा रुद्रपुत्रा अजरा अभोधनः<sup>३</sup> येन देवा भुञ्जन्ति तेषां हन्तारम्<sup>४</sup> । ववक्षुः वभवन्ति<sup>५</sup> अधृतगमनाः पर्वता इव दृढान्यपि व्याप्तानि भुवनानि भूतानि पार्थिवानि पच्यावयन्ति<sup>६</sup> दिव्यानि बलेन ॥

<sup>१</sup> Read सेत्कारो.

<sup>२</sup> Read द्रप्सैरुदकविन्दुभिर्युक्ता.

<sup>३</sup> Read अभोगधनः.

<sup>४</sup> Read हन्तारः.

<sup>५</sup> Read वहन्ति.

<sup>६</sup> Read प्रच्यावयन्ति.

राजा—विज्ञानशर्मैवात्र निर्वोढा । यतः—

ऋषिरेव विजानाति द्रव्यसंयोगजं गुणम् ।

विज्ञानशर्मणः कोऽन्यः सर्वज्ञाननिधिस्त्वृषिः ॥ २२ ॥

किञ्च—

महेशतेजस्सम्भूतो रसः कारुणिकाग्रणीः ।

यः स्वानिष्टमुरीकृत्य परपीडां व्यपोहति ॥ २३ ॥

निर्वोढेति—कार्यसाधनप्रवीणः । ऋषिरेवेति । ऋषिः-ओषधीनां गुणा-  
भिज्ञो योगीश्वर एव । द्रव्याणां-औषधोपयोगिपदार्थानाम्, संयोगजं-परस्परायो-  
जनसंभवम् । गुणं-रस-गन्धकादीनां परस्परसंयोगतः प्रादुर्भवन्तं विविधं विसदृशं  
गुणविशेषमिति यावत् । विजानाति । विज्ञानशर्मणः-मन्त्रिवर्यात् । अन्यो ऋषिः  
कः । न कोऽपीति भावः । तु शब्दोऽवधारणे । स तु सर्वज्ञाननिधिः खलु ।  
अतो रस-गन्धकादीनां शोधने मारणे संयोजने प्रयोगेषु च विविधेषु विशिष्य  
प्रवीणो विज्ञानशर्मा ; तस्मिन् विद्यमाने को नश्चिन्तावकाश इति भावः । गतेर्ज्ञा-  
नार्थत्वात् अत्र ऋषिशब्दः सर्वज्ञत्वप्रबोधकः । “गत्यर्थादृषतेर्धातोर्नामनिर्णय-  
कारणम् । यस्मादेव स्वयं भूतस्तस्माच्च ऋषिता मता” इति मत्स्यपुराणीया  
(अध्याय १२०) निरुक्तिः ॥ २२ ॥

महेशेति । महेशतेजस्सम्भूतः-शिवतेजोभूतात् सप्तमधातोस्तदीयात्  
जातः । रसः पारदः । महारोगापोहरूपप्रभावद्योतकमिदं विशेषणम् । “शिवा-  
ङ्गात् प्रच्युतं रेतः पतितं धरणीतले । तद्देहसारजातत्वाच्छुक्लमच्छमभूच्च तत्”  
इति रसेन्द्रसारसङ्ग्रहे । “चकास्ति तत्र जगतामादिदेवो महेश्वरः । रसा-  
त्मना जगत्त्रातुं जातो यस्मान्महरसः” इति रसरत्नसमुच्चये च । कारुणिकानाम्  
अग्रणीः । सत्यप्यचेतनत्वे रसस्य, महेश्वरतेजस्सम्भवमहिम्ना करुणाविशिष्टत्वं

तदुक्तम्—

“मूर्छित्वा हरति रुजं बन्धनमनुभूय मुक्तिदो भवति ।

अमरीकरोति हि मृतः कोऽन्यः करुणाकरः सूतात्” ॥ २४ ॥

तस्य प्रसज्यत इत्याशयः । कारुणिकाग्रेसरत्वं कथमवगम्यत इत्युपपादयत्युत्त-  
रार्धेन । यः-रसः । स्वानिष्टं-मर्दन-दाहन-मारणादि रूपं स्वकीयं दुःखम् । उरी-  
कृत्य-अङ्गीकृत्य । परपीडां-इतरेषां रुग्णानां व्याधिरूपां दुरवस्थाम् । व्यपोहति-  
निवारयति । परपीडापनोदनार्थमेव स्वानिष्टमेष स्वयमङ्गीकरोतीति भावः । इम-  
माशयमेवानन्तरिकेन श्लोकद्वयेन ग्रन्थान्तरादुद्धृतेन विशदयति ॥ २३ ॥

तदुक्तमिति । तत्-तस्मादेव, उक्तं-वाग्भटादिभिः वक्ष्यमाणरीत्या कथितम् ।

मूर्छित्वेति । आवश्यकानाम् ओषधिवर्गाणां संयोजनेन रसं मृदित्वा, तत्र  
मिश्रीभूतनाग-वङ्गादिजनितदोषाणां परिहरणपूर्वकं नष्टपिष्टाभिधं मूर्तिबन्धनं यत्  
तादृशं संस्करणं रसस्य मूर्छनमित्युच्यते । अथवा ओषधीभिः कामिश्चन संयोजि-  
ताभिर्मर्दनेन रसनिष्ठानां मल-वह्नि-विषाख्यानां दोषाणां यः परिहारक्रमः तस्यापि  
मूर्छनमिति नाम । “मर्दनादिष्टमैषज्यैर्नष्टपिष्टत्वकारकम् । तन्मूर्छनं हि वङ्गाहि-  
मलदोषविनाशनम्” इति ; “गृहकन्या मलं हन्यात् त्रिफला वह्निनाशिनी ।  
चित्रमूलं विषं हन्ति तस्मादेभिः प्रयत्नतः । मिश्रितं सूतकं द्रव्यैः सप्तवाराणि  
मूर्छयेत् । इत्थं संमूर्छितः सूतो दोषशून्यः प्रजायते” इति च तयो रसरत्न-  
समुच्चये क्रमेण अष्टमे एकादशे चाध्याये लक्षणे निरूपिते । अव्यभिचरितव्याधि-  
निषूदनोपयोगिसंस्करणं च मूर्छनमिति केचिद्वदन्ति । तत्प्रकारश्च—“गन्धकेन  
रसं प्राज्ञः सुदृढं मर्दयेद्विषक् । कज्जलाभो यदा सूतो विहाय घनचापलम् ।  
दृश्यतेऽसौ तदा ज्ञेयो मूर्छितो रसकोविदैः । असौ रोगचयं हन्यादनुपानस्य  
योगतः” इति रसेन्द्रसारसङ्ग्रहे । एतादृशीं मूर्छनां प्राप्य । रस इति शेषः ।  
रुजं-व्याधिम् । हरति । स्वयं मूर्छारूपं व्याधिसङ्कटमधिगत्यापि परेषां रोगपरि-

“सुरगुरुगोद्विजहिंसापापकलापोद्भवं किलासाध्यम् ।

श्वित्रं महदपि शमयति कोऽन्यस्तस्मात् पवित्रतरः ॥ २९ ॥”

इति ।

हारकरणच्छुरिति विशेषार्थः । बन्धनं-स्वाभाविकद्रवत्वे सति वह्निनानुच्छिद्य-  
मानत्वं मूर्तिबद्धत्वं स्वेदनादिपञ्चविंशतिसङ्ख्याकं संस्कारविशेषम् । तेषां च  
बन्धनलक्षणानां विवरणं रसरत्नसमुच्चये एकादशोऽध्याये द्रष्टव्यम् । तादृशं  
बन्धनम् अनुभूय-प्राप्य । मुक्तिदः-रोगमोक्षणकरः । भवति । स्वयं बन्धनरूपां  
दुरवस्थामनुभूयापि परेषां बन्धनात् विमोचनं विदधातीति विशेषश्च द्योत्यते ।  
मृतः-भस्मीभूतः सन् । अमरीकरोति-स्वस्योपयोक्तारं पुरुषं मरणभयरहितमातनो-  
तीत्यर्थः । स्वयं मरणमधिगम्य परान् मरणात् निवारयतीति च विशेषार्थः ।  
किञ्च—रसस्तावत् स्वयं मूर्च्छां संप्राप्य परेषां रुजानिवारणं करोति ; तथा स्वयं  
बन्धनं-संस्तिबन्धादिकम् अनुभूय इतरेषां मोक्षफलदायकं भवति ; तथैव स्वयं  
मृतिमपि स्वीकृत्य परेषाम् अमरत्वं-देवत्वं च वितरतीति च तृतीयोऽप्यर्थो  
व्यज्यते । अत एव सूतात्-पारदात् । अन्यः को वा । करुणाकरः-दयालुर्भव-  
तीति तन्महिमातिशयो ग्रन्थान्तरादाहृतेन श्लोकनानेन विवृतः ॥ २४ ॥

सुरगुर्विति । अयमपि श्लोको रसरत्नसमुच्चयादुद्धृतः । सुराणां हिंसा  
नाम देवानां दूषणम् । गुरूणां हिंसा । द्विजानां हिंसा ब्रह्मद्वेषः ब्रह्महत्यादिकं  
वा । गवां हिंसा । एतादृशानां पापानां कलापेन समूहेन, उद्भवः-उत्पत्तिः यस्य  
तत् । अतएवासाध्यं-महापापकर्मोद्भूतत्वेन असाध्यम् । किलासाख्यमिति पाठश्च  
साधुः । तादृशं महत्-महारोगेष्वन्यतमम् । श्वित्रं नाम दारुणाख्यं किलासरोग-  
मपि । रस इति शेषः । शमयति । अतः । तस्मात्-रसात् । अन्यः कः-  
पदार्थः । पवित्रतरः । न कोऽपि किल । इति वैद्याचार्यैः प्राक्तनैरपि रसस्या-  
साधारणः प्रभावः प्रतिपादितोऽस्तीति भावः । अत एव



गन्धकस्यापि माहात्म्यमुक्तम्—

“ये गुणाः पारदे प्रोक्तास्ते गुणाः सन्ति गन्धके ।”

“शुद्धो गन्धो हरेद्रोगान् कुष्ठमृत्युजरादिकान् ।

अग्निकारी महानुष्णो वीर्यवृद्धिं करोति च ॥ २६ ॥” इति ।

“वचांस्यतथ्यानि कृतघ्नभावो निन्दा सुराणां गुरुधर्षणं च ।

पापक्रिया पूर्वकृतं च कर्म हेतुः किलासस्य विरोधि चान्नम् ॥”

इति किलासाख्यस्य श्वित्तस्य पापकर्मफलत्वं चरकेणापि तथैव स्पष्टमभिहितम् । तादृशमहाव्याधिनाशकस्य महतो रसस्य शिवप्रसादात् विज्ञानशर्मणो बुद्धिमहिम्ना च साधितत्वात् यक्षमादिविरोधिवर्गो निःशेषतो निरस्तप्राय इति फलितो-  
ऽर्थः ॥ २९ ॥

रसगन्धकयोः संयोगेनैव बहूनि सिद्धौषधानि निर्मायन्ते । किञ्च शिव-  
तेजोभूतस्य रसस्येव पार्वतीतेजोभूतस्य गन्धकस्यापि रोगसमूहनिषूदने निरतिशया  
शक्तिरस्तीति रसशास्त्रविदो वदन्ति । अतो रसस्यानन्तरं गन्धकस्य प्रभावः  
प्रतिपाद्यते गन्धकस्यापीति । गन्धकस्य माहात्म्यमपि रसरत्नसमुच्चयादिषु रस-  
ग्रन्थेषु प्रमाणग्रन्थेषु प्रतिपादितमिति तान्येव वचनानि अत्रोद्धरति ।

ये गुणा इति । पारदे-रसे । ये गुणाः-कुष्ठादिव्याधिसमूहनाशकरूपाः  
सन्तीति प्रोक्ताः । ते गुणाः गन्धकेऽपि सन्ति । इति शिववीर्यस्य  
रसस्य, गौरीवीर्यस्य गन्धकस्य च शक्तिविशेषान् सम्यगवधार्य देवैस्तयोः  
प्रभावः सञ्ज्ञार्थं प्रकटित इति वाग्भटेनोक्तं रसरत्नसमुच्चये । यथा—“रसस्य  
बन्धनार्थां जारणाय भवत्वयम् । ये गुणाः पारदे प्रोक्तास्ते चैवात्र भवन्ति  
हि । इति देवगणैः प्रीतैः पुरा प्रोक्तं सुरेश्वरि” इति । तस्यौषधगुणांश्च  
वाग्भटस्यैव वचनेनाह शुद्धो गन्ध इति । गन्धकस्य कुष्ठहरत्वं जाठराग्निवर्धकत्वं

किञ्च प्रतिदिनं निषेव्यमाणैरेतैः प्रियरतीनां युवतीनाम् अनभिमतं पुंसां जरासुपकृष्य तासामभिमते यौवने तेषां स्थापनं क्रियते ।

देवी—(सलज्जं सदृष्टिक्षेपं च) संपत्तो एसो विण्णाणणामहेओ अमच्चो । ता णम्मालावस्स ण एसो अवसरो । [संप्राप्त एष विज्ञाननामधेयोऽमात्यः । तन्नर्मा-  
लापस्य नैष अवसरः ।]

राजा—(विलोक्य) अये, मन्त्रिवृहस्पतिः संप्राप्तः । (सानुशयम्)

वीर्यवर्धकत्वं चेत्येवमादयो गुणा निघण्टुषु प्रसिद्धाः । मृत्युजराहरत्वं त्वस्यातीव रसायनगुणविशिष्टत्वात् सम्पद्यत इति मन्तव्यम् । अस्य च धन्वन्तरिनिघण्टौ गुणा एवमभिहिताः—

“गन्धाश्मातिरसायनः सुमधुरः पाके कटूष्णान्वितः

कण्डूकुष्ठविसर्पदोषशमनो दीप्तानलः पाचनः ।

आमोन्मोचनशोषणो विषहरः सूतेन्द्रवीर्यप्रदो

गौरीपुष्पभवस्तथा कृमिहरः सत्त्वात्मकः सूतजित् ॥” इति ।

इति-एवंरीत्या । रस-गन्धकयोः माहात्म्यस्य बहुप्रमाणसिद्धत्वात्, तयोः प्रयोगविषये निपुणस्य सचिवस्य च सद्भावात् स्वकीयं रिपुनिषूदनकर्मणि विद्यमानं विस्त्रम्भातिशयमाविरकरोद्राजा ॥ २६ ॥

किञ्चेति । प्रतिदिनम् । एतैः-रस-गन्धकसंयोगनिर्मितैरौषधैः । निषे-  
व्यमाणैः-उपयुज्यमानैः । प्रिया रतिः संभोगः यासां तासाम् । युवतीनाम् । अनभिमतं-तरुणीजनानभिनन्दिताम् । पुंसां जरां-स्वदयितानां स्थविरावस्थाम् । (अनभिमतानां पुंसां जरामिति पाठो न साधीयान् ।) उपकृष्य-निवार्य । तेषां-तत्तरुणीपतीनाम् । यौवने स्थापनं क्रियते-प्रत्यहं निषेवितैः वाजीकरणगुणयुक्तै रसौषधैः पुनस्तादृश्यं पुंसां समुत्पाद्यत इत्यर्थः । सूतेन्द्र-मदनसुन्दर-कुसुमायु-

कर्तव्यो विधिरित्थमित्थमिति मासुक्त्वा जिगीषुर्द्विषं  
 स्वस्थैवोपरि राज्यतन्त्रमखिलं द्रष्टव्यमासज्य च ।  
 अद्येदं क्रियते करिष्यत इदं पश्चादकारि त्विदं  
 प्रागेवेति दुरन्तया कृशतनुं पश्याम्यमुं चिन्तया ॥ २७ ॥

धादयो रस-गन्धकसंयोगसमुत्पादिता योगाः पुंसां स्त्रीणामपि वृष्यास्तारुण्याभि-  
 वर्धकाश्च भवन्तीति रसरत्नसमुच्चयादिषु वाजीकरणाध्यायादीनां पठनेनावगम्येत ।  
 सदृष्टिक्षेपमिति । शृङ्गारालापस्य स्वप्रियतमेन विस्रब्धमारब्धस्य यः कोऽपि  
 श्रोता सविधे समागच्छतीति संभ्रान्तचित्तया सहसा यदवलोकनमन्यतः स  
 एष दृष्टिक्षेपः । दृष्टिक्षेपेण सहितं यथा तथा सदृष्टिक्षेपम् । नर्मीलापस्य-केलि-  
 प्रयुक्तसल्लापस्य ॥

कर्तव्य इति । सानुशयमिति पूर्वोक्तस्याशयस्य कारणं विवृणोति पथेना-  
 नेन । द्विषं-शत्रुम् । जिगीषुः-जेतुमभिलषन् । विधिः-रससाधनार्थमीश्वराराधन-  
 निष्ठाक्रमः । इत्थमित्थमिति भगवद्भयानादिनिमित्तं विविधानां योगासनादीनाम्  
 अन्येषां च पूजाक्रमाणां विवरणविषयकम् आग्नेडनम् । कर्तव्यः-अनुष्ठेयः । इति  
 माम् उक्त्वा-मह्यमुपायान् उपदिश्य । द्रष्टव्यं-पर्यवेक्षणीयम् ; निर्वहणीयमिति  
 यावत् । अखिलं राज्यतन्त्रं-निश्शेषमपि राज्यकृत्यम् । स्वस्थैवोपरि आसज्य-  
 स्वात्मन्येव स्वयं समारोप्य च । अमुं-अग्रतः समायान्तं मन्त्रिणम् । अद्य-वर्तमाने  
 काले । इदं-कार्यजातम् । क्रियते-निर्वर्त्यते । इदं-अन्यत् कार्यजातम् । पश्चात्  
 करिष्यते । इदं-कार्यान्तरमपरं तु । प्रागेव चाकारि । इति दुरन्तया-निरवधि-  
 कया अविच्छिन्नप्रसृतया वा । चिन्तया-मनोव्यापारेण । कृशतनुं-क्षीणशरीरम् ।  
 पश्यामि । अतिदुर्भरया राज्यभारनिर्वहणचिन्तया सन्ततमाक्रान्तचित्तत्वात्  
 क्षीणदेहः संजातोऽयमित्यवलोक्य राज्ञः समभवदनुशयस्तस्मिन्निति भावः ॥२७॥

एतदनुज्ञयैव निर्विचारमानसेन मया कृतं परमेश्वराराधनम् ।

मन्त्री—(उपसृत्य) स्वस्ति सफलमनोरथाभ्यां स्वामिभ्याम् ।

राजा—ननु भवत्साहाय्यमेवात्र हेतुः ।

देवी—एवमप्यमत्तेण चित्तवावारेण सहायत्तणं कुणन्तो दीहाऊ होइ ।

[एवमप्रमत्तेन चित्तव्यापारेण सहायत्वं कुर्वन् दीर्घायुर्भव ।]

राजा—अत्र निषीदतु भवान् ।

मन्त्री—(उपविश्य) निर्विघ्नमेव कार्यसिद्धिर्जातेति मनोरथानामुपरि वर्तामहे ।

राजा—तदेव वक्तुकामोऽस्मि ।

मन्त्री—अवहितोऽस्मि ।

राजा—त्वदुक्तमार्गेण प्रथमं पद्मासनं बद्ध्वा तथैवोपविष्टोऽहम् ।

एतदिति । एतदनुज्ञया-अस्य मन्त्रिणो नियोगेनैव । निर्विचारमानसेन-राज्यतन्त्रविषयकव्याकुलरहितचित्तेन । परमेश्वराराधनं-परमशिवोपासनम् । (परमेश्वराराधनम् इति स्थाने भगवदाराधनम् इति पाठान्तरम् ।) स्वस्तीति । स्वामिनी च स्वामी च स्वामिनौ इति एकशेषः ; ताभ्याम् । नन्विति । अत्र-सफलमनोरथत्वविषये । एवमिति । एवं-यथापुरमेव । चित्तव्यापारेण-राज्य-निर्वहणकार्यचिन्तनेन । सहायत्वं-राज्ञः साहाय्यम् । तदेवेति । तदेव-कार्यसिद्धिः कथं जातेति तद्विवरणमेवेति यावत् । अवहितोऽस्मि-राजभाषितं श्रोतुं जागरूकोऽस्मि । त्वदुक्तेति । त्वदुक्तमार्गेण-त्वदभिहितोपायानुरोधेन । पद्मासनं-योगासनविशेषः । योगशास्त्रेषु चास्यासनस्य लक्षणमेवमुक्तम् ; बहुरोगहरत्वमप्यस्याभिधीयते । यथा—

“ वामोरूपरि दक्षिणं नियमतः संस्थाप्य वामं तथा

दक्षोरूपरि पश्चिमेन विधिना धृत्या कराभ्यां धृतम् ।

अङ्गुष्ठं हृदये निधाय चिबुकं नासाग्रमालोकयेत्

एतद्व्याधिसमूहनाशनकरं पद्मासनं प्रोच्यते ॥ ” इति ।

शुद्धान्तःकरणेन सन्ततपरिध्यातार्ककोटिप्रभ-

प्रालेयद्युतिकोटिशीतलशिवारूढाङ्कगङ्गाधरः ।

सानन्दाश्रुकणो दृशोः सपुलको गात्रेषु सप्रश्रय-

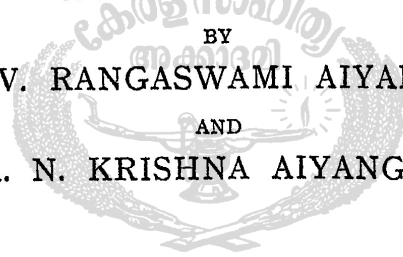
स्तुत्युक्तिर्वदने कृताञ्जलिपुटो मूर्धन्यभूवं चिरम् ॥ २८ ॥

तथैवोपविष्टः-निबद्धपद्मासन एव निविष्टः । अभवमिति शेषः ।

योगासनोपवेशानन्तरं किमासीदिति विवृणोति शुद्धान्तःकरणेनेति । अहमिति पूर्ववाक्यादन्वेतव्यम् । शुद्धान्तःकरणेन-सात्त्विकगुणसम्भृतत्वात् भगवद्भ्यानैकनिरतेन अतएव परिशुद्धेन निजेन मनसा । अर्ककोटिप्रभः-कोटिसूर्यप्रभावान् तथा प्रालेयद्युतयः-चन्द्रमसः, तेषां कोटिरिव शीतलः । सत्यपि कोटिसूर्यसमप्रभत्वे वीतसन्तपनशीलः कोटिसङ्ख्याकचन्द्रमसां संयोगजन्यं सुबहुलं शीतलमेव स्वस्वरूपेणाविर्भावयतीति भावः । तथा शिवया-पार्वत्या आरूढः अङ्कः यस्य स शिवारूढाङ्कः । अर्ककोटिप्रभश्चासौ प्रालेयद्युतिकोटिशीतलश्चेति विशेषणोभयपद-कर्मधारयः ; स चासौ शिवारूढाङ्कश्चेति पुनस्तद्वदेव समासः । स चासौ गङ्गाधरश्च । सन्ततं-तैलधारावदविच्छिन्नं यथा तथा, परिध्यातः-निदिध्यासनेन लक्ष्यीकृतः, गङ्गाधरः-परमेश्वरः येन सः । कान्त्या कोटिसूर्यसमं शैत्येन कोटिचन्द्रसदृशं पार्वत्यधिष्ठिताङ्कं शिरसि गङ्गं धारयन्तं च शिवं तदेकनिरतेन शुद्धेन मनसा सश्रद्धं ध्यायन्नासमिति यावत् । एवं भूतोऽहं चिरम् । दृशोः-नेत्रयोः । सानन्दाश्रुकणः-आनन्दबाष्पबिन्दुसहितः । गात्रेषु सपुलकः-रोमाञ्चैः संवलितः । वदने-आस्ये । सप्रश्रया-विनयसंभृता, स्तुत्युक्तिः-प्रशंसाप्रवणवाक् यस्य सः । मूर्धनि । कृताञ्जलिपुटश्च । अभूवम् । निर्विकल्पसमाधिना नितिलेक्षणस्य निभृतावलोकनानुभूतिरेवं वर्णिता ॥ २८ ॥

VISṆUSMṚTI  
WITH THE COMMENTARY  
KESAVA VAIJAYANTI OF NANDA PAṆḌITA

CRITICALLY EDITED  
BY  
K. V. RANGASWAMI AIYANGAR  
AND  
A. N. KRISHNA AIYANGAR



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## PRELIMINARY NOTE

THE *Viṣṇu-smṛti* or *Vaiṣṇava-dharmasāstra* or the *Viṣṇu-dharmasūtra* has been recognized as one of the most important works of its class. It is chiefly in the form of aphorisms (*sūtra*). It contains one hundred chapters, but owing to its adoption of the *sūtra* form for a great part of it, it does not appear as extensive in print as other *smṛtis*. The chapters vary very much in size, some containing only one verse and a *sūtra*. The verses generally appear at the end of the chapters, a feature that may be noticed in other *Dharmasūtras*, and particularly in that bearing the name of Vasiṣṭha, to which in form *Viṣṇusmṛti* offers some resemblance. In some chapters the number of verses is considerable, a feature also noticeable in *Vasiṣṭha-smṛti*. The high authority attached to *Viṣṇusmṛti* is shown by the extensive use of it by *nibandhakāras* from Lakṣmidhara downwards.<sup>1</sup> It was known to Viśvarūpa and Medhātithi

<sup>1</sup> The *Mitākṣarā* mentions *Viṣṇu* about thirty times. *Smṛti-candrikā* quotes *Viṣṇusmṛti* 225 times. *Vyavāhāranirṇaya* of Varadarāja, which is at least coeval with *Smṛticandrikā* cites it over 46 times, but the scope for more extensive quotation is small

(first quarter of the ninth century A. D.).<sup>1</sup> Aparārka uses it freely, sometimes quoting entire chapters.<sup>2</sup> The early scholiast Bhāruci, who is probably identical with the Vedāntic writer of the name referred to by Rāmānuja,<sup>3</sup> apparently wrote a commentary on *Viṣṇu-smṛti*, which has now gone out of view, judging from the numerous explanations of *sūtras* of *Viṣṇusmṛti* quoted as Bhāruci's in Pratāparudradeva's *Sarasvativilāsa*.<sup>4</sup> Bhāruci is probably as old as Viśvarūpa.<sup>5</sup> It has been suggested, with an approach to probability that Bhāruci, being a Viśiṣṭādvaitin in philosophy, was naturally attracted to the *smṛti* which bore the name of Viṣṇu, and commented on it.<sup>6</sup>

Its special feature as compared with other *smṛtis* is *Viṣṇusmṛti*'s claim that it emanated from Viṣṇu, the Supreme Being, whereas other *smṛtis* claim only human authorship, even though the authors are raised above ordinary mortals by their spiritual eminence. If the

in a book dealing only with civil law, which occupies only in 15 chapters out of 100 in *Viṣṇusmṛti*.

<sup>1</sup> Viśvarūpa's *Bālakṛidā* on Yājñavalkya, III, 66—"स्मृत्यन्तरेष्वपि विष्णवादिभ्यो" and *Manubhāṣya*, III, 248.

<sup>2</sup> e.g., Viṣṇu, ch. 68 and Yājñā., I, 106; Viṣṇu, ch. 70 and Yājñā., I, 114; Viṣṇu, ch. 90 and Yājñā., I, 208.

<sup>3</sup> *Vedārthasamgraha*, (Pandit reprint, 1924, p. 154). Śrīnivāsa in *Yatindra-matadīpikā* (ed. Anandāśrama, p. 2) in a list of ancient Viśiṣṭādvaita teachers places Bhāruci before Nāthamuni, the grandfather of Yāmūnācārya (c. 1000 A. D.) the *guru* of Rāmānuja.

<sup>4</sup> See ed. Mysore, 1927, pp. 50, 51, 150, 160, 161, 164, 165, 166, etc.

<sup>5</sup> Kane, *History of Dharmasāstra*, I (1930), p. 265.

<sup>6</sup> *ibid.*, p. 266.



*smṛtis* bearing the names of Vasiṣṭha, Manu, Yājñīvalkya, Bṛhaspati and Nārada profess that their authors are divine sages, who were God-inspired, *Viṣṇusmṛti* claims to present the very words of God himself. When the Earth (*Bhū-devī*) was lifted from the surging ocean by Viṣṇu in His form as Yajña-Varāha, she went to the sage Kāśyapa and enquired how she could sustain herself after the creation, on which Viṣṇu had been engaged after lifting her above the waters. Kāśyapa referred her to Viṣṇu reposing on the Ocean. She approached Viṣṇu and asked how, being restored through His compassion to all living beings to her ancient seat, she was to maintain herself upon it. The Supreme Being gave the following answer: "Those who practise the duties ordained to each *varṇa* and *āśrama*, and who act up strictly to *Dharma* will sustain thee, O Earth. To them therefore is thy care committed." The goddess asked for an enunciation of *varṇāśramadharma* (I., 47) and *apad-dharma* (I., 62), and Viṣṇu then proceeded to state them concisely (I., 65) in the chapters that follow. (ch. 2 to 97). When the revelation was finished, the goddess hymned His praise in ninety-six names appropriate to the definition of His attributes. (ch. 98).<sup>1</sup> The Earth then questions Viṣṇu's Consort Lakṣmī as to where She resides, *i.e.* Her divine power is to be found, and Lakṣmī answers (ch. 99). The concluding chapter (ch. 100) gives Viṣṇu's

<sup>1</sup> Nandapaṇḍita points out that the ninety-six epithets given to Viṣṇu in chapter 98 equal in number the 96 chapters which cover the *Dharmasāstra* portion of *Viṣṇusmṛti*.

indication of the fruit of studying the *smṛti*, and following its injunctions.

A feature of the available recension of *Viṣṇusmṛti* is that it does not contain many citations supposed to be made from it by *nibandhas*. Their authors apparently had texts different from that which has come down to our days.<sup>1</sup> Sometimes, verses in the present text of the *smṛti* are cited as *sūtras*.<sup>2</sup> In editing a work, whose authentic text has apparently not come down to us, an added responsibility rests on editors, which requires for its discharge a scrutiny of all such variations, omissions and additional passages, to discover how far they may be considered parts of the original text.

A third feature of *Viṣṇusmṛti*, which is not however unique, is found on indications in its text that suggest revision and interpolation. A fourth, which is also not peculiar to it, is the presence of a large number of verses, which occur in other *smṛtis* also.<sup>3</sup> Further, many of its *sūtras* appear only to express in prose what is stated in verse in *Manusmṛti*.

In form, it presents features which are antique side by side with others that seem less ancient. In its aphoristic content, it often exhibits matter that can be

<sup>1</sup> Kane, *op. cit.*, p. 67.

<sup>2</sup> Compare—Viṣṇu 2. 3 and Manu, 2. 16; V. 3. 4 and 6 and M. 7, 69-70; V. 3. 7-10 and M. 7. 115; V. 3. 11-15 and M. 7; 116-117; V. 4. 1-13 and M. 8. 132-137; V. 5, 4-7 and M. 9, 237. V. 20, 1-21 and M. I, 67-73; V. 51, 7-10 and M. 4, 209-212; V. 17, 48-52 and M. 4, 80 (Kane, *op. cit.*, p. 63). See Jolly's trn. pp. XXII-XXIV.

<sup>3</sup> Kane, *op. cit.*, pp. 63-65.

correctly grasped only by one who has access to its traditional interpretation. It is this which compelled Dr. J. Jolly to follow closely the commentary of Nanda-panḍita in his translation of the *smṛti*.<sup>1</sup>

The 'sectarian' bias of the *Viṣṇusmṛti* is usually accounted for by the hypothesis that an older work was subjected to a thorough revision by an editor, who was a devotee of Viṣṇu, and he, in the process of revision, supplied the exordium and the conclusion, which attribute a divine authorship to the work, and otherwise modified it to suit its altered outlook and tenor.<sup>2</sup> It is also held to reflect the comparatively late date of its adaptation. But, even this change in its outlook, must be fairly old, if Bhāruci, who commented on it, is identical with the Vedāntic writer, who is one of Rāmānuja's authorities. Since the revision can have taken place only *before* the 9th century, it is possible to explain from its special feature both the large drafts made on it by some commentators and digests and its neglect by others. It can not be argued that the *smṛti* must have been recent in the days of Viśvarūpa and Medhātithi, on the ground of the scanty use they made of it, when a writer as old if not older, had chosen it as important enough to justify his writing a *bhaṣya* for it.<sup>3</sup> Comparisons between *Viṣṇusmṛti* with other law-books,

<sup>1</sup> Jolly, *op. cit.*, p. XXXV. Jolly demurs to the Hindu theory of the identity between the teachings of all *Smṛtis*, which Nanda-panḍita accepts.

<sup>2</sup> Kane, *op. cit.*, p. 69 ; Jolly's Trn. pp. XXXI-XXXII.

<sup>3</sup> See Kane's line of argument, *op. cit.*, p. 65.

which show a less pronounced bias to the adoration of one member of the Trinity to the exclusion of the other two, to demonstrate the greater antiquity of the latter, are both inconclusive and pointless, if it is remembered that religious bias both repels and attracts.

The determination of age from topical content, on the basis of certain hypotheses, which themselves have now to be re-tested, often leads one into a bog from which there is little chance of extrication to any one who is not skilled in walking through dangerous mire. But much labour has been expended in pursuing the date of *Viṣṇusmṛti* with the clues furnished by such a method.<sup>1</sup>

A *smṛti* which is found to show close affinity, even to the extent of verbal identity, with the ancient Kāṭhaka school of the *Yajurveda*, and on the other hand reflects a geographical vision not reconcilable with the above early filiation,<sup>2</sup> must present puzzling problems to one who essays a critical approach to it. *Viṣṇusmṛti* has this quality. It simply bristles with problems which challenge scrutiny and solution. But they can not be dealt with in a preliminary note, whose purpose is merely to indicate the importance of a book which it introduces. They must await the completion of the work, when they may find their place in an

<sup>1</sup> See Jolly, *op. cit.*, pp. XX-XXIV, and pp. XXIX-XXXII. and Kane, pp. 67-68.

<sup>2</sup> On identity or similarity to *Kāṭhaka-gṛhya sūtra*, see Jolly, *op. cit.*, pp. X-XVI and XXV-XXVII; Bühler (West and Bühler's *Digest of Hindu Law*, 3rd edn., p. 35); and Kane, p. 60.

introduction adequate to their importance and complexity.

In spite of the large use made of it by writers on *Dharmasāstra*, down to the threshold of our own times, *Viṣṇusmṛti* has not till now come out in print more than four times. The first edition of it to be printed was by Bhavānīśankara, who published an edition in Bengali characters, that was utilized by Jivānanda Vidyāsāgara for a reprint (1876), which again was followed by Manmathanāth Dutt (1909). Dr. J. Jolly published his translation (1880) a year before the appearance of the text under his editorship in *Bibliotheca Indica* (1881). In both, he adopted the text standardized by its seventeenth century commentator, Nandapaṇḍita. Brief extracts from the commentary appeared in the edition of 1881, which has long been out of print, and their contents have appeared in English as footnotes to Jolly's translation (1880). A fourth reprint of the *Smṛti* is to be found in *Aṣṭavimsati-Smṛtayah*, published in S'āka 1805 (1883 A.D.) by Mahādeva S'āstri and Hariprasāda.

Mahāmahopādhyāya P. V. Kāne would place the 'older' portion of *Viṣṇusmṛti* between 300 and 100 B.C., while the Vaiṣṇavite adaptation of it would, in his view, be at least some centuries after the 3rd Century A.D. Taking these findings as working hypotheses, 20 to 15 centuries at least divide the *smṛti* from its seventeenth century commentator. Nandapaṇḍita, to whom we owe this commentary, *finished* it at Kāśī in Vikrama *Samvat* 1679, when the Sun was in Scorpio and the

Moon in Taurus (*i.e.* November 1623 A.D.).<sup>1</sup> He was a tireless writer, erudite and fluent, and possibly hard up, in spite of his descent from the famous family, to which the position of adjudicatorship in disputes on matters of religious practice (*Dharmādhikārī*) had been entrusted at Kāśī.<sup>2</sup> He accepted the patronage of affluent persons, who wished to be remembered as helping in the dissemination of s̥āstraic knowledge, and who, in return for their munificence to scholars, were commemorated by them in works undertaken under such stimulation.<sup>3</sup> Nandapaṇḍita's ready pen was available for such tasks. Of the thirteen or more works, which are credited to him,<sup>4</sup> the *Sraddha-kalpalatā* was commissioned by a chief of Sādhāraṇa (modern Saharanpur?) named Paramanānda of the Sahagila family. Another, the *Smṛtisindhu* was composed on the command of a

<sup>1</sup> See the following verse at the end of *Kesava Vaijayantī* :

वर्षे विक्रमभास्करस्य गणिते नन्दाद्रिषड्भूमिभिः

पूर्णे कार्तिकमासि वृश्चिकगते भानौ वृषस्ये विधौ ।

काश्यां केशवनायकस्य नृपतेराज्ञामवाप्य स्मृतेः

विष्णोर्व्याकृतिमाचकार विमलां श्रीनन्दशर्मा सुधीः ॥

<sup>2</sup> For the history of the *Dharmādhikārī* family at Benares, see V. N. Mandlik's *Hindu Law* (1880), p. LXXII. Nandapaṇḍita's other name was Vināyaka. His father was Rāmapaṇḍita, alias Devaśarman. See the Sanskrit poem *Dharmādhikarivamsa-varṇaṇam*, printed at Benares. Nandapaṇḍita himself held the office of *Dharmādhikārī*. See footnote 1049 in Kane, *op cit.*, p. 425.

<sup>3</sup> This was usual. Mitramisra composed *Viramitrodaya* under the patronage of Bīr Singh of Oorcha; Nilakanṭha composed the *Mayūkhas* for Bhagavant Singh of Bhareha; and Nāgoji Bhaṭṭa was patronized by Rāma Bisena of Śṛṅgavesa.

<sup>4</sup> Kane, *op. cit.*, p. 424 ff.

prince named Harivams'a-varman, son of Mango, of the family of Mahendra. But, the most extensive of his works, *viz.*, the commentary on *Viṣṇusmṛti*, is described as undertaken under the inspiration and patronage of a Karnāṭaka chief named Kes'ava Nāyaka of Vijayapura, son of Koṇḍappa Nāyaka, who made the pilgrimage to Kāsī, at the head of large retinue with his sons and grandsons, died at Kāsī and was cremated at the Manikarṇikā *ghat*.<sup>1</sup> Nandapaṇḍita had already composed several of his works, before he undertook the commentary on *Viṣṇusmṛti*. Among these were the *S'raddha-kalpalatā*, the *Suddhi-candrikā*, a commentary on Kausika Ādityacārya's *Śaḍasīti* or *Ās'aucanir-naya*, *Smṛtisindhu* (an extensive digest), the *Vidvan-manoharā*, a commentary on *Paras'rasmṛti*, and the *Pramitākṣarā* or *Pratitākṣarā*, a commentary (probably not finished) on the *Mitaksarā*. These are named in the commentary on *Viṣṇusmṛti*, which would thus appear to be one of the latest of his works.<sup>2</sup> He also refers in the same work<sup>3</sup> to the book by which he is

<sup>1</sup> See *infra* prologue, verses 63-91. (Cited in Kane, p. 426, footnotes 1052-1054).

<sup>2</sup> (i) *vide* colophon to *Kes'avavaijanti* :

(1) पराशरस्मृतेष्टीका विद्वन्मनोहरा स्मृतिसिन्धुः ।

श्राद्धकल्पलतामेतां कुर्वे तां श्राद्धदीपिकाम् ॥

(2) *infra*, on *Viṣṇu*, XXII, 8—विस्तरस्तु शुद्धिचन्द्रिकायां अवगन्तव्यः ।

(3) *infra*, on *Viṣṇu*, XVI, 1—"विशेषस्तु मितक्षरटीकायां प्रमिता-क्षरायामस्यत्कृतायामवगन्तव्यः" ॥

<sup>3</sup> *Vaijayantri* on *Viṣṇu*, XV, 42—विवृतं चैतत् पराशरस्मृतिविवृतौ विद्वन्मनोहरायां दत्तकमीमांसायां च अस्माभिरिति नेह प्रतन्यते ।

now best known, viz. *Dattakamīmāṃsa*, which the courts of British India have agreed to regard as the highest authority on questions of adoption.<sup>1</sup> But, he refers to his commentary on *Viṣṇusmṛti* as *already* composed in the *Dattakamīmāṃsa*.<sup>2</sup> Since the former is a voluminous work that should have taken time to complete, we must conclude that a part of it was composed when *Dattakamīmāṃsa* referred to it, and that it was *completed* only in 1623 A.D. The allusion is to twelve kinds of sons and their relative priority, a subject discussed early in *Viṣṇusmṛti* (ch. 15), and therefore likely to have been written upon very early in the composition of Nandapaṇḍita's commentary. The time taken by him to complete this commentary may also be inferred from its commission by Keśava Nāyaka, who died before its completion, and left his son Vāvarasa (whose liberality is commemorated)<sup>3</sup> to continue the patronage or to complete the contract.

Nandapaṇḍita belonged to an age of great scholiasts and writers. Among his contemporaries at Kāśī, and among his rivals, were such members of the famous Bhaṭṭa family, as Dinakara or Divākara Bhaṭṭa, author of *Divākaroddyota* (completed by his son Gāgā or Viśveśvara Bhaṭṭa, who officiated at the coronation of Śivāji in 1674 A.D.), the still more famous

<sup>1</sup> See Kane, *op. cit.*, pp. 428-429.

<sup>2</sup> See ed. Bharatacandra Śiromaṇi, p. 112—अस्मत्कृतायां विष्णु-  
स्मृतिटीकायां केशववैजयन्त्यां अवधेयम् ।

<sup>3</sup> कलौ वावसादन्यो वदान्यो न महीतले ।

श्रीनन्दपण्डितादन्यो विद्वान्गण्यो न जातुचित् ॥



Kamalākara Bhaṭṭa, whose literary fecundity excelled even Nandapaṇḍita's, and Nīlakaṇṭha Bhaṭṭa, the author of the famous *Mayūkha*, as well as Mitramisra, the author of the digest *Vṛamitrodaya*, whose size exceeds that of all other *nibandhas* before or after his. Nandapaṇḍita bore the rank of *Dharmādhikārī* in the holiest city of India, in a critical age and among versatile and erudite rivals, over whom his position could be maintained only by sheer weight of learning, supported by strict orthodox conduct. It was appropriate that a person so endowed should write not only on matters of pure *vyavahāra* like adoption, but on daily rites and expiatory ceremonies, and give his weighty decision on such controverted questions as the proper determination of the date of the "nine nights" in his *Navarātraprādīpa*.<sup>1</sup> The commentary on *Parāśara-smṛti* covered ground which had previously been traversed by so renowned a writer as Mādhāvācārya, to whom Nandapaṇḍita pays homage.<sup>2</sup> It was pre-eminently the *smṛti* for *ācāra* and *prayas'citta*.<sup>3</sup> The selection of *Viṣṇusmṛti* for comment must have been dictated by several considerations. First, no commentary on it survived and ancient commentaries like those of Bhāruci having been lost by the time. He could accordingly claim that he was breaking new ground. Secondly, it covered every field of *Dharma*, and gave scope for the display

<sup>1</sup> Printed in the *Sarasvatībhavana* Series.

<sup>2</sup> cf. माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः ।

स्खलन्नपि न मे दोषः परप्रत्ययगामिनः ॥

व्याख्यायते कलियुगोचितधर्मशास्त्रं पराशरमुखोद्गतमल्पव्ययशब्दैः ।

of his mastery of *Dharmasāstra*. Lastly, it stood, in Hindu belief, above all other *smṛtis* in virtue of its revelation to the goddess of the Earth by Nārāyaṇa himself. The munificence of Keśava, the Karṇāṭaka notable (dignified, perhaps with the exaggeration, natural to a grateful scholar, who had been liberally rewarded, as Mahādhirāja and *nrpa*) whose name was embodied in that selected for the commentary—*Keśava-Vaijayanti*—must have been so lavish as to stimulate the commemoration of it in the opening and closing verses of the commentary.

A work by such a writer, embodying his mature interpretation of so notable a *smṛti*<sup>1</sup> should have been published long ago. It is however a sad comment on the haphazard way in which publications come out that it has hitherto remained unprinted, and almost unknown. An obvious deterrent to a publisher is its size. It is the most extensive of Nandapaṇḍita's works. Another springs from a scarcity of manuscripts of the commentary. During an assiduous search for manuscripts of the *Keśava-Vaijayanti* at Benares I found only a fragment in the great *Sarasvatībhavan* library. A complete copy, believed to be in the possession of his descendant, Dharmādhikāri Lakṣmīdhara Paṇḍit, was not available to me even for a cursory perusal. From Mandlik's experience of seeing only fragments of the *Pramitakṣara* with the Dharmādhikāri in 1880 A.D., some ground existed for scepticism of the existence of

<sup>1</sup> Nandapaṇḍita's first known work *Mādhavānandakāvya* was composed in 1599 A.D., twenty-four years before *Keśavavaijayanti*.

this manuscript, which could not be traced even after its owner passed away three years ago. A copy exists in the library of the Government Sanskrit College at Calcutta. It is in Bengali characters, and seems recent. Another is owned by the Oriental Institute at Baroda. The Deccan College collection in the Bhandharkar Institute at Poona has a third. The Anūpsimha Library at Bikanir has a fourth. Among the manuscripts used in this edition are those utilized by Jolly from the India Office<sup>1</sup> as well as some which he had not seen. It is proposed to give later on the important variants of any manuscripts not available in the preparation of the press copy. To wait to go the press till they too can be compared will be to hold up publication of this important work indefinitely. That would not be right, when complete and authentic texts of the commentary are available that so renowned a scholar had composed, in the full maturity of his powers and learning, on an ancient *Dharmasāstra*, which alone among *smṛtis*, Hindu tradition has accepted as containing the authentic command of the Deity, on the way of maintaining and saving from disaster the inhabitants of the Earth, whose redemption aeons ago was an act of His grace.

DELHI

K. V. RANGASWAMI

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<sup>1</sup> I. O. Catalogue Nos. 915, 1544, 1545 and 1246-1248.

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S'RĪ PĀÑCARĀTRA RAKṢĀ OF  
S'RĪ VEDĀNTA DES'IKA



# S'RĪ PĀÑCARĀTRA RAKṢĀ

OF

S'RĪ VEDĀNTA DESĪKA

CRITICALLY EDITED WITH NOTES AND  
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BY

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AND

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॥ श्रीः ॥

# श्रीपाञ्चरात्ररक्षा

श्रीमन्निगमान्तमहादेशिकप्रणीता

पाञ्चरात्रागमस्य

वैदिकैर्मुमुक्षुभिः प्राधान्येन परिग्राह्यत्वस्थापनपरा

वैद्यरत्न-विरुदभाजा, आयुर्वेदभूषणेन, आयुर्वेदाचार्येण, श्रीदेशिकदर्शनधुरन्धरेण

मेलपाकम् पण्डित दुरैस्वामि अय्यङ्गारमहोदयेन

वेदान्तशिरोमण्युपाधिभाजा, श्रीदेशिकदर्शनधुरन्धरेण

तोड्डालम् पण्डित वेणुगोपालाचार्यमहोदयेन च

परिशोधिता

अड्यार् ग्रन्थालयाध्यक्षेण

जि. श्रीनिवासमूर्तिना

स्वनिर्मितेन आङ्गलभाषामयेनोपोद्धातेन सहिता

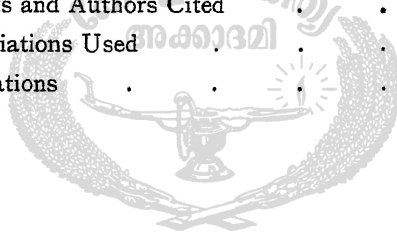
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## INTRODUCTION

### *The Āgama and the Nigama*

THE present publication entitled the *Pāñcarātrarakṣā* is the third work of the Pāñcarātra Āgama, published by the Adyar Library. Among the great scriptures of the Hindus, the Āgama (also known as the Tantra) and the Nigama (well-known as the Veda) are considered to be the most sacred and authoritative. They enshrine vital teachings of the greatest value and the highest significance. The Āgama is fundamentally a Sādhana S'āstra—The Science of Self-realisation. For the benefit of its votaries—Sādhakas or Upāsakas—it prescribes a particular way of life and a practical course of of Self-discipline in conformity with the theoretical teachings of its Philosophy. It also governs, to a considerable degree, the forms of worship performed in the temples and the religious rituals performed in the homes. Both Āgama and Nigama have their own divisions and sub-divisions. The Nigama is divided into the four Vedas, well-known as Ṛk, Yajus, Sāma and Atharva. The Āgama has its three divisions, S'aiva, Śākta and Vaiṣṇava. Each of these has sub-divisions of its own. The present work belongs to the Pāñcarātra school or sub-division of the Vaiṣṇava Āgama. It is an authoritative exposition and a vigorous vindication of the fundamental teachings of this school as also of the discipline,

the form of worship and the way of life prescribed for those who desire to regulate their lives according to its teachings.

The late Sir John Woodroffe and his collaborators in Bengal have made valuable contributions to the critical study of S'aiva and S'ākta Āgamas—specially of the latter—in a number of publications issued by them about two decades ago. As regards the Vaiṣṇava Āgamas, a great pioneering work in this field was accomplished by Dr. F. Otto Schrader, a past Director of the Adyar Library, when, in 1916, he published his monumental work entitled *Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā* together with two volumes of the Samskr̥t Text of the Samhitā edited by the late S'rīman Devasikhamani Ramanujacharya, the then Head Paṇḍit of the Adyar Library. (Nos. 4 and 5 in the *Adyar Library Series*). "The publication of the *Ahirbudhnya Samhitā*" he then wrote "has been undertaken with a view to starting investigations in a branch of Sanskrit Literature which was once cultivated in countries as far distant from each other as Kashmir, Orissa and Mysore but is now practically extinct except in a very few places of Sourthern India where considerable remnants of it are still being preserved and partly even studied." The position remains nearly the same even now. It does seem strange that the critical study of the works of this school as well as of the other schools of Āgama literature should still remain a comparatively unexplored field; for, as stated above, the day-to-day ritualistic life and temple-worship of the Modern Hindus are based mostly on the Āgama teachings and traditions, notwithstanding the almost universal esteem and veneration with which the *Nigama* or the *Vedas* are held as the revealed scriptures or the self-revealed *S'ruti*. For the past hundreds of years, the Vedic sacrifices or

yajñas have largely given place—specially in South India—to resplendent rituals of Temple-worship based on the Āgamas. So too the rituals of Vedic worship at the domestic fire-altars of the Ancient Aryans have largely given place to worship practised according to the teachings and traditions of the Āgamas. In both cases, certain elements of the sacrificial rituals as practised by the ancient Aryans of the Vedic period have been incorporated into the rituals of Temple and Domestic worship as practised in recent times. In any case, it is correct to say that the living religion of the generality of Hindus of to-day is one that is based on the Āgamas—S'aiva, S'ākta or Vaiṣṇava—which inculcate the worship of S'iva, S'akti or Viṣṇu through symbols and images consecrated according to the sacred texts and traditions of the respective Āgamas. According to the eminent scholar, the late P. T. Srinivasa Iyengar, "the Āgamas, like the Upaniṣads, were the ultimate development of the *Brāhmaṇas*, though they contained other elements besides; hence the followers of the Āgama schools sought to prove their orthodoxy by interpreting the Upaniṣads in accordance with their own tenets. They even gave the name of *Samhitā* to them, as also the name *Smṛti*, thus indicating their claim to be, what they really were, based on and regularly evolved from tradition. This movement gave birth to most of the later Upaniṣads, which unlike the earlier ones do not denominate the Supreme Being *Param Brahma*, but are expressly Vaiṣṇava, S'aiva or S'ākta in their tone and are probably in many cases but Āgamas under the name of Upaniṣads. Many of the Āgamas themselves are called Upaniṣads, though not included in the recognised 108."<sup>1</sup>

<sup>1</sup> The Vaiṣṇava, S'aiva and S'ākta Upaniṣads with the commentary of Śrī Upaniṣad Brahma Yogin, have been published as Nos. 8, 9 & 10 of the *Adyar Library Series*.

“ The *Bhagavadgīta* which is called an Upaniṣad, also the *Smṛti*, *par excellence*, and the *S'vetāśvatara Upaniṣad* are works of Vedānta, but show clear traces of the influence of the Āgamas. Garbe has pointed out the influence of the *Bhāga-vata* (Vaiṣṇava) Āgamas on the former. The latter bears equally clear traces of the influence of the S'aiva cult. Both works seem to be due to an ancient synthesizing movement in which was attempted a higher standpoint than the monism of the Upaniṣads, the pluralism of the Sāṅkhya and the Vaiśeṣika and the three tattvas (triple reality) of the Āgama schools, a standpoint from which all three can be reconciled and treated as different aspects of the higher point of view.”

The Āgamas in general claim to be based on the Nigama or Veda. There is also the view that both are derived from a *common root* or Mūla Veda. Hārīta, for example, states in his Dharma Sāstra that S'ruti is of two kinds—the Vedic and Tantric (or Āgamic). (श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा । वैदिकी तान्त्रिकी चेति ।). In later times, however, there seems to have arisen a school which held that the Āgama was inferior to, and less authoritative than the Nigama and that the Āgama path was only for those who were not equal to treading the Vedāntic path. It is to refute this view that, about ten centuries ago, S'rī Yāmunācārya, the father of the Vaiṣṇava Viśiṣṭādvaita school of S'rī Rāmānuja, seems to have found it necessary to write his famous work, the *Āgama-prāmāṇya*, for upholding the view that Āgama is as equally authoritative as the Nigama or Veda—a view acceptable to all the three great Ācāryas—S'rī S'aṅkara, S'rī Rāmānuja and S'rī Madhva—so far as we may infer such a view from the fact that all of them were the greatest Vedāntins as well as most devout followers of the Āgama path. It is this fact that has been referred to in the following statement of the late P. T. Srinivasa Iyengar :

“The influence of the *Āgamas* or *Tantras*, as they are more familiarly known, on Indian life has been profound. The living Hindu religion of today from Cape Comorin to the remotest corners of Tibet is essentially Tantric. Even the few genuine Vedic rites that are preserved and are supposed to be derived straight from the Vedas *e.g.* the *Sandhyā*, have been modified by the addition of Tantric practices. Equally profound has been the influence of the *Āgamas* on the development of Vedānta philosophy. S'aṅkara was a professed S'ākta and his Advaita exposition of the Vedānta, though overtly independent of the S'ākta *Āgamas*, is influenced by Tantric theories and his discipline by Tantric practices. Rāmānuja who, according to Dr. Thibaut, expounds a less forced form of Vedānta and more near to the ideas of Bādarāyaṇa, the author of the *Vedānta Sūtras*, than S'aṅkara, was a Vaiṣṇava and regarded the Vaiṣṇava *Āgamas* as authoritative, though he too seldom quotes them to support his exposition. Madhva is so much under the *Āgama* influence that his *Bhāṣya* is but a string of *Āgama* texts with a few words thrown in here and there to connect them.”

### *Subject-Matter*

As regards the general contents of *Āgama* literature, the subject-matter is generally dealt with under four heads *viz.* *Jñāna* (knowledge which is Release or Mukti), *Yoga* (concentration on one subject), *Kriyā* (Action—including all actions from laying the foundations of the temple to the completion of the sacred edifice and the installation of the images therein, according to prescribed rules) and *Caryā* (performance of daily worship other rites, rituals, and festivals etc. according to prescribed methods). Though this division into four *Pādas*

or sections is the general plan, there is considerable variation in the different works in respect of the stress laid on and the proportion of space devoted to particular section or sections. In many works, it is the practical portion *viz.* the *Kriyā* and *Caryā* pādas that are dealt with at great length. So far as the teaching regarding the ultimate reality is concerned, all schools agree in postulating the existence of three Realities (or Tattvas) *viz.*, (1) A Supreme Being, (2) Individual souls, (3) Objective Universe. The names given to these three ultimate realities or Tattvas differ in different schools, but the doctrine of *Tattva Trayam* is accepted by all schools. Likewise, they all agree in holding that the world is a reality and not *Mithyā* (unreality). The view regarding the unreality of the world as postulated by Māyāvādins is absent from the Philosophy of the Āgamas. Bhakti—personal devotion to the world-mother or world-father or world-mother and father (*Dampatī-Jagatām-ṣatī*) is another feature that characterizes all the Āgama schools. To quote again from the late P. T. Srinivasa Iyengar :

“The root of this attitude of Bhakti to a Supreme Being can be traced to that spirit of the vedic Ṛṣis, which made them praise as the Highest, whatever God, high or low, they happened to invoke at any time—the spirit which Max-Müller has labelled Henotheism. The development of the Āgama schools gave a great impetus to Bhakti by concentrating the attention on one Deva and this resulted in an extreme development of Bhakti, a devotion that expressed itself in an absorbing love—a complete self-surrender. . . . This devotional movement has, as in other countries, given a great stimulus to Art ; Temple architecture, especially in Southern India and Lyric (devotional) poetry, especially Sanskrit, Tamil and Hindi have reached a high order of perfection. . . . Music, Dancing

(*Nāṭya*) and gesticulation (*abhinaya*) have also been evolved under the influence of religious devotion."

As regards the significance and import of the word *Pāñcarātra*, several views have been propounded. These have been discussed on pages 24 to 26 of Dr. Schrader's *Introduction to the Pāñcarātra*. His conclusion is that the name "Pāñcarātra" is traceable to the central doctrine of this school which has reference to "the Pāñcarātra Sattrā of Nārāyaṇa (spoken of in *S'atapatha-Brāhmaṇa*, XIII. 6. 1) interpreted philosophically as the five-fold self-manifestation of God by means of His Para, Vyūha, Vibhava, Antaryāmin, and Arcā forms. This would well agree with the statement of the *Ahīrbudhnya Samhita*, at the end of the eleventh adhyāya, that the Lord Himself framed out of the original S'āstra the system (tantra) called Pāñcarātra describing His (five-fold) nature (known) as Para, Vyūha, Vibhava, etc." (*i.e.* Antaryāmin and Arcā). He also states that, in regard to the topics dealt with in the Pāñcarātra S'āstra in general, "the Scientific student will probably find it best to distinguish the following ten :

- (1) Philosophy ;
- (2) Linguistic occultism (*mantra-s'āstra*) ;
- (3) Theory of magical figures (*yantra-s'āstra*) ;
- (4) Practical magic (*māyā-yoga*) ;
- (5) Yoga ;
- (6) Temple-building (*mandira-nirmāṇa*) ;
- (7) Image-making (*pratiṣṭhā-vidhi*) ;
- (8) Domestic observances (*saṃskāra, āhnikā*) ;
- (9) Social rules (*varṇāśrama-dharma*) ;
- (10) Public festivals (*utsava*)."

As has been stated already, the Pāñcarātra Literature, like the literatures of Āgamas generally, has not yet been

studied by the generality of modern Orientalists and critical scholars—Indian and European—to the same extent and in the same scholarly way that the literature of the well-known *Six schools of Philosophy* (including the Vedānta) have been. The Āgamas enshrine a system of Philosophy which has certain special and unique features distinct from those found in the schools of Vedānta and other well-known Darsanas or schools of Philosophy. In regard to the Philosophy of the Pāñcarātra system, it was Dr. Schrader, a past Director of the Adyar Library, who undertook, for the first time, a critical study of all available literature on the subject and published the monumental reference-work already referred to—*viz.*, *Introduction to the Pāñcarātra*, (No. 5 of the *Adyar Library Series*). A masterly exposition is contained on pages 27 to 93 of this publication where the subject is dealt with under the following six heads and to which those interested are referred for details :

- (1) Nights and days of Nārāyaṇa (The Supreme Reality) ;
- (2) Higher or “ Pure ” creation (Evolution : First stage) ;
- (3) Intermediate Creation (Evolution : Second stage) ;
- (4) Lower Primary creation (Evolution : Third stage) ;
- (5) Secondary or “ Gross ” creation ;
- (6) Nature and destiny of the soul.

### *Āgama Literature*

The Āgamas have generally been treated as *Rahasya* (secret, esoteric or occult science). Of the many works mentioned as the authoritative scriptures of these schools—108 Pāñcarātra Āgamas, 28 S'aiva Āgamas and 77 S'ākta Āgamas are so mentioned—only a few have been printed so far. The names of many others quoted in certain commentaries



on extant Samhitās have not yet become available even as manuscripts.

Each of the three schools—S'aiva, S'ākta and Vaiṣṇava—have further divisions and sub-divisions (Upa-Āgamas).

### *S'aiva Āgamas*

The literature of the S'aiva school is intimately related to that of the S'ākta school. The school is designated as "S'aiva" because the name given herein to the Supreme Being is "S'iva" regarded as the World-Father, the Final Cause of the Universe. Under the S'aiva Āgama (also known as the Mahesvara Āgama) come the following well-known divisions:

1. *The Pāsupāta School.* Paśupati Sūtras and writings attributed to Haradattācārya and Lakuliṣa (or Nakuliṣa) are considered as the authoritative works of this school.

2. *The Siddhānta or S'aiva Siddhānta School.* This is the living religion of a considerable section of *Tamilians* in South India. Among the authoritative works of this school are the well-known 28 S'aiva Āgamas, Nīlakaṇṭha's *Bhāṣya* on *Vedānta Sūtras* (usually referred to as S'aiva Viśiṣṭādvaita) and an extensive literature in Tamil written during the last 1500 years or more by S'aiva Ācāryas of the S'aiva Siddhānta school. Among the 28 S'aiva Āgamas, the *Kāmika*, *Kāraṇa*, *Suprabheda* and *Vāthūla* are considered specially authoritative.

3. *The Pratyabhijñā School of Kashmir.* Among the authoritative works of this school are the *S'iva Sūtras* of Vasugupta, *Spanda Kārikā* of Kallāṭa, *S'ivadṛṣṭi* of Somānandanātha and *Pratyabhijñā Sūtra* of Utpala. (*Pratyabhijñā-hṛdayam* of this school was published by the Adyar Library in 1938 as No. 19 of the *Adyar Library Series*).

*S'ākta Āgamas*

This school is designated as “S'ākta” because the name given herein to the Supreme Being is S'akti regarded as the World-Mother. Among the foundational works of this school is the *S'akti Sūtras* from which quotations are cited by Bhāskaraṛāya in his commentary on *Lalitāsahasranāma*—a very popular work on the thousand names of the World-Mother designated as *Lalitā*. As has been stated already, Sir John Woodroffe and his collaborators in Bengal have published a number of Tantras of this Āgama. Under this School (also known as Devī Āgama) come the 5 S'ubhāgamas, 64 Kaulāgamas and 8 Misra Āgamas. *Saundaryalaharī* attributed to S'rī S'aṅkarācārya, a popular work in use for daily devotions and *Upāsana* belongs to this school. An authoritative edition of this work edited by the late Paṇḍit S. Subramanya Sastri of the Adyar Library was published by The Theosophical Publishing House, Adyar. He also edited another popular work of this school *viz.*, the *Varivasyārahasya* of Bhāskaraṛāya (with his own commentary) published in 1941 as No. 28 of the *Adyar Library Series*.

*Vaiṣṇava Āgamas*

This school is designated as *Vaiṣṇava* because the name given herein to The Supreme Being is “Viṣṇu,” “Vāsu-deva” or “Nārāyaṇa” regarded as the World-Father or S'rīman Nārāyaṇa where S'rī and Nārāyaṇa are regarded as one—World-Father and Mother.

Under the Vaiṣṇava Āgamas come the two schools of Vaikhānasa and Pāñcarātra Āgamas which govern temple-worship in Viṣṇu temples. The present publication is a work

of the Pāñcarātra school. The emphasis in Vaikhānasa and Pāñcarātra rituals of worship is stated to be on Vedic and Tantric forms respectively.

The origin of the Vaikhānasa Āgamas is attributed to Vikhanas or Brahma himself who revealed the S'āstra through his four disciples Atri, Marīci, Kāsyapa and Bhṛgu each of whom wrote a Samhitā of his own. Of these, the *Atri* and *Maricī Samhitās* are already printed and published by the authorities of the S'ri Venkaṭeśvara Temple at Tirupati where worship is according to the Vaikhānasa Āgama. The *Bhṛgu Samhitā* also is expected to be soon published by the same authorities. Further, a number of works of this School—about ten in number—have been published mainly in Telugu script, in the *Vaikhānasa Granthamālā Series*, Madras. A work under the title of Vaikhānasa Āgama and attributed to Marīci was edited by K. Sambasiva Sastri and published in 1935 as No. 121 in the *Trivandrum Sanskrit Series*. It is interesting to note that S'ri Vedānta Desika, the celebrated author of the present work on the Pāñcarātra school (of which he was a devoted follower) has written a work about the Vaikhānasa Āgama also. This work is entitled *Sajjana Vaibhava*.

As regards the Literature of the Pāñcarātra system, Dr. Schrader gives a synopsis of no less than 215 Samhitās, listed as works of this school (*Vide* pp. 6 to 11 of his *Introduction to the Pāñcarātra*). He also adds "There are further a number of Samhitās, quoted or mentioned by name, which seem to be different from those of the Lists. . . A complete list should some day reveal many more names." Only 11 of these were available to Dr. Schrader in print when he published his *Introduction to the Pāñcarātra* in 1916. Of these, he gives the following details on pages 12 and 13 :

“The Editions of *Samhitās*, most of which are now not easily obtained, are the following eleven :

1. *Īśvara Samhitā*, Telugu, Sadvidyā Press, Mysore, 1890, Yogi Pārthasārathi Aiyangar.

2. *Kapīñjala Samhitā*, Telugu, Kalyāṇa-kumāravilāsa Press, Tirukkovalūr, no year, Yogi, etc. (see 1).

3. *Parāśara Samhitā*, Telugu, Vāgīśvari Mudrākṣara Sālā Press, Bangalore, 1898, Īyūṇṇi Raghavācārya.

4. *Pādma Tantra*, Telugu, 1891, rest as in 1.

5, 6. *Bṛhad Brahma Samhitā* : (5) Telugu. S'rīvenkaṭeśvaranilaya Press, Tirupati, 1909, no name ; (6) Devanāgarī ; Ānandāśrama Press, Poona, H.N. Apte.

7. *Bhāradvāja Samhitā*, Telugu, no year, rest as in 1.

8. *Lakṣmī Tantra*, Telugu, 1888, rest as in 1.

9. *Viṣṇutilka*, Telugu, Bangalore, 1896, Rāghavācārya.

10. *S'rīpras'na Samhitā*, Grantha, Maṅgalavilāsa Press, Kumbakonam, 1904, J. Ramasvāmi Bhaṭṭācārya.

11. *Sāttvata Samhitā*, Devanāgarī, Sudarsana Press, Conjeeveram, 1902, P. B. Anantācāriar.

(A portion of the *Ahīrbudhnya Samhitā* in Telugu character, is not worth description.)

With the exception of *Bṛhad Brahma Samhitā* all of these need re-editing, a critical edition of 4, 8, and 11 being particularly desirable.”

A few additions have been made since then. These are the *Ahīrbudhanya Samhitā* published as No. 4 of the Adyar Library Series, *Jayākhyā Samhitā* and *Parama Samhitā* published as No. 54 and 81 in the Gaekwad's Oriental Series.

The origin of the Pāñcarātra Āgama is traced to the Supreme Being S'rīman Nārāyaṇa who is stated to have revealed the S'āstra to Nārada, S'āṇḍilya and other Mahārṣis, through Sanaka and other Great ones residing in S'vetadvīpa—“The

white Island." In any case, it is held that references, to "Pāñcarātra" occurring in *Chāndogya Upaniṣad*<sup>1</sup>, *S'atapatha Brāhmaṇa*<sup>2</sup>, *Rāmāyaṇa*<sup>3</sup>, and *Mahābhārata*<sup>4</sup>, point to the great antiquity of this S'āstra.

There are also references in ancient works like the above to the Sātvata and Bhāgavata schools of the Vaiṣṇava Āgama ; but, in his *S'rī Bhāṣya*, the great commentary on the *Vedānta Sūtras*, S'rī Rāmānuja treats the three terms—Bhāgavata, Sātvata and Pāñcarātra—as being almost synonymous.

### The Author

The author of the present publication is S'rī Veṅkaṭa-nātha, the thrice—greatest Ācārya, reverently referred to by his

<sup>1</sup> “ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमथर्वणवेदं चतुर्थम्, इतिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाको वाक्यम् एकायनम् . . . . .” इति (VII. 1.)

“Oh: Sanatkumāra, I have learnt Ṛgvedā, Yajurvedā, Sāmavedā, Atharvana, . . . . Ekāyana etc.” The term “Ekāyana” is taken to mean “Pāñcarātra.”

<sup>2</sup> “स एतं पुरुषमेधं पञ्चरात्रं यज्ञकृतमुपपश्यत्”

—(*Satapatha Brāhmaṇa*, XIII. 6. 1. 1.)

<sup>3</sup> पुराणैश्चैव वेदैश्च पाञ्चरात्रैस्तथैव च ।

ध्यायन्ति योगिनो नित्यं ऋतुभिश्च यजन्ति तम् ॥

—(*Rāmāyaṇa*, Uttarakāṇḍa, Sarga 7, Verse 16.)

<sup>4</sup> सांख्यं योगं पाञ्चरात्रं वेदारण्यकमेव च ।

ज्ञानान्येतानि ब्रह्मर्षे लोकेषु प्रचरन्ति ह ॥

—S'āṇtiparva, (Chap. 359, Verse 1.)

The whole section of this parva called the Nārāyaṇīya (Chaps. 344-361) has references to this topic.

“इदं महोपनिषदं चतुर्वेदसमन्वितम् ।

साङ्ख्ययोगकृतान्तेन पञ्चरात्रानुशब्दितम् ॥

नारायणमुखोद्गीर्णं नारदोऽश्रावयत् पुरा ।”

—S'āṇtiparva, (348-62 & 3)

devoted followers as Vedānta Desika or Nigamānta Guru, and well-known to fame under the titles of “Kavitārkika Simha,” “Vedāntācārya” and “Sarvatantrasvatantra”—“Master of Sciences, Arts, Crafts and all other branches of knowledge.” The most erudite scholar of his time, both in Samskr̥t and Tamil lore; the composer of many mellifluous and soul-stirring hymns; brilliant logician and controversialist; the author of exquisite poetry and superb prose; a dramatist of unique excellence; the profoundest philosopher of his age; an incomparable expounder and teacher; a Jñānī wondrously wise; a Bhakta beloved of the elect; a Prapanna and saint, adored by his followers as God’s own, our author was a versatile genius and a literary luminary of the first order who lived a full and hallowed life, extending over a century from 1268-1269 A.D. to 1369-1370 A.D. An excellent and concise account of his life and works has appeared in Vol. II of the *Cultural Heritage of India* in the article on “The Historical Evolution of S’rī Vaiṣṇavism in South India” by S’rīman V. Rangacharya, to whom I am indebted for the following extract<sup>1</sup>:

“In the history of Vaiṣṇavism, the name of Vedānta Desika (or Vēnkaṭanātha) is second only to that of Rāmānuja. He was the son of S’rī Anantasūri of Tūppil near Conjeevaram, by Tōtārambā, the sister of Ātreya Rāmānuja or Kiḍāmbi Appiḷlār, and was born in 1269 A.D. Tradition regards him as the incarnation of the bell of the Lord of Tirupati. Educated and trained by his uncle, he mastered all known religious literature by his twentieth year, and entered the life of a householder. From about 1290 to 1369, that is, for more than three quarters of a century, Vedānta Desika enriched the

<sup>1</sup> Pages 96 to 98. This extract has since been revised by the author S’rīman V. Rangacharya at my request.

Vaiṣṇava world with his teachings and writings. Spending his days as a poor and resigned householder at Tiruvahīndrapuram (near Cuddalore), Conjeevaram, Srirangam (where he successfully defended Viśiṣṭadvaita from the attack of rivals), Mysore, and elsewhere, he obtained a reputation which led to his own apotheosis in course of time. It is not possible here even barely to enumerate his writings, which number more than a hundred. They are characterized by versatility, beauty of style and thought, ethical fervour, and deep spiritual insight. As a poet, philosopher and thinker, as a controversialist and popularizer, he was equally great. His works were both in Sanskrit and Tamil and included original compositions as well as commentaries. They can be divided into nine headings or classes: (1) Panegyrics of a devotional character on different deities or Ācāryas; (2) Treatises in elaboration of the Viśiṣṭadvaitic system; (3) Works in Tamil and Sanskrit, reconciling the teachings of the Ālvārs with those of the *Prasthānatraya*, (4) Secret doctrines of Vaiṣṇavism; (5) Original Tamil poems on various subjects; (6) Epic poems in Sanskrit; (7) Dialectical works directed against rival schools; (8) Treatises on practical daily routine and (9) Miscellaneous treatises. The first set includes the *Garuḍadaṇḍaka*, *Garuḍapañcāśat*, *Hayagrīva-stotra*, *Dēvanāyaka-pañcāśat*, *Gopālāvimsati*, *S'rīstuti*, *Varadarājapañcāśat*, *Raghuvīragadya-Yatirājasaptati* (on Rāmānuja), *Abhītiṣṭava*, and fifteen other works. Amongst the philosophic treatises on Ubhaya-Vedānta may be mentioned the following: *Adhikaraṇa-darpaṇa*, *Gitābhāṣya-tātparya-candrikā*, *Vedārthasaṁgraha-vyākhyāna*, *Bhāṣya on Īśāvāsyā Upaniṣad*, *Nigama-parimalam*, *Dramido-paniṣat-tātparya-ratnāvali*, *Tattvaṭīkā* (an extensive gloss on the *S'rī Bhāṣya*), *Adhikaraṇa-sārāvali*—a series of Sanskrit verses summarizing the discussions of the various sections of the

*Vedānta Sūtras*), *Nyāyaparīśuddhi* and *Nyāyasiddhāñjana* (text-books of Viśiṣṭādvaitic logic), *Sēvara-Mīmāṃsā* (a commentary on Jaimini's work tracing the relationship between the Pūrva and Uttara Mīmāṃsas and refuting the common theory that the former is atheistic), and *Tattvamuktākālāpa* (an elaborate and critical discussion of the nature of the Universe in the light of the Viśiṣṭādvaita philosophy, together with an explanatory gloss on it called *Sarvārthasiddhi*). Desika's lectures on the ideals and daily practices of S'rī Vaiṣṇavism were embodied in the allied treatises of *Saccaritra-rakṣā*, *Rahasya-rakṣā*, *Pāñcarātra-rakṣā*, (the present publication), *Nikṣeparakṣā*, *Gītārthasamgraha-rakṣā*, etc., which remain even today the most classical and authoritative works on the subject. In explanation of the Mantras (which, together with the Bhāṣyas and the Prabandhas, form the triple basis of S'rī Vaiṣṇavism) he wrote, in the Maṇipravāla style, the *Tattva-padaṇī*, *Rahasya-padaṇī*, *Tattva-navanīta*, *Rahasya-navanīta*, *Tattva-ratnāvalī*, *Parama-pada-sopāna*, *Rahasya-traya-sāra*, and twenty-five other works, thereby clearly analyzing, elaborating, and strengthening the views of Rāmānuja. For the sake of the lay people he wrote the series known as *Mummaṇikkovai*, *Panduppā*, *Kalalpā*, *Ammānaiṭṭā*, *Ūsalpā*, *Esalpā*, *Aḍaikkalappattu*, etc. In his *S'atadūṣaṇī* he refuted Advaitism from many standpoints. He also composed the Vedāntic drama *Sanikalpa-sūryodaya*. It consists of ten Acts and is unrivalled in allegorical literature for dignity, grandeur, and intellectuality. Desika further composed the *Kāvya*s of the *Hamsa-sandesa*, and *Yādavābhyudaya*. In the name of the first of these works there is a significance. The *hamsa* (swan) was the form in which Viṣṇu taught the Pāñcarātra doctrine. The last-named work is a fine and elegant poem which won the admiration of the renowned Appaya Dīkṣita in the sixteenth



century, and made him compose a valuable commentary on it. The *Pādukāsahasra* is a poem of one thousand verses on the Lord's lotus-feet, or rather his wooden sandals. Desika also composed, in addition to his original Prabandhas (*Desika-prabandha*) in Tamil, an elaborate commentary called the Seventy-four Thousand, which is lost. Amongst the miscellaneous works of the great saint, mention may be made of the *Subhāshita-nīvī* and other ethical treatises written for a chief of the Āndhra country, the *S'ulpārthasāra* on art, and architecture, the *Rasa-bhaumāmṛta* and *Vṛkṣabhaumāmṛta* on medicine, and the *Vairāgyapañcaka* which he addressed to Vidyāranya in praise of resignation when he was pressed to come to Vijayanagar under the sunshine of royal patronage. It is not surprising that Vedānta Desika was called in his own age Kavitārkikasimha, the lion of poets and philosophers, and *Sarvatantrasvatantra*, the master of all science and knowledge. Many incidents can be cited to show the innate beauty of character of this ideal saint, scholar, and man. Not the least of his services was his saving the *S'rutapṛakāśikā* from the chaos which followed the sack of S'rīraṅgam in 1327. This is the reason why his name as Vedāntācārya is invoked by all S'rī Vaiṣṇavas without sectarian bias in beginning the study of the *S'rī Bhāṣya*."

In preparing the text of the present edition, six palm-leaf manuscripts and five printed editions were secured for the purpose of collation and critical examination. All were found to contain many scribal and other errors. Of the printed editions, three were in Grantha characters, one in Telugu and one in Devanāgarī. All the Grantha editions, though printed at different times, give almost the same readings. The Telugu edition gives some variant readings and the Text contains fewer errors than the Texts of the Grantha

editions. The help obtained by the Devanāgarī edition was found to be very limited. The details of the manuscripts and printed copies secured for collation are given in the Sanskrit Introduction of the Editor, S'rīman Paṇḍit Duraiswami Iyengar (pp.१६-१९). That designated by him as घ was found, on the whole, to give the best readings. While the Editors have selected for their Text the readings which seemed to them best, they have also given in foot-notes variant readings for the purposes of comparison and examination by other scholars. The following is a summary of the description of collated Texts as detailed in the Sanskrit Introduction :

1.<sup>1</sup> क. Printed in Grantha characters in Vilambi Saṁvatsara (Kali 4999, A.D. 1899). On the front-page, it bears the inscription शंखपुरं राघवाचार्यपरिशोधितपुस्तकानुसारेण मुद्रितः। Found to contain many mistakes.

2. क. (अ) 2. H. 34 of the Adyar Library. Printed in Grantha script 16 years earlier than क in the Citrabhānu Saṁvatsara (Kali 4983, A.D. 1882-83) in Cennapuri in the Vyavahāratarāṅgiṇī Press. As in the case of the previous edition, the front-leaf bears the inscription शंखपुरं राघवाचार्यैः परिष्कृतशुद्धप्रतिवत् सम्यक् परिष्कृत्य मुद्रितोऽयं ग्रन्थः. Almost all the corrections given in the Errata of the edition designated झ have been incorporated in this edition.

3. ख. This was procured from the Govt. Oriental MSS. Library, Madras. No. D. 5280. Good Writing. This seems to have been copied about 92 years ago by one Tirumalai Vedāntarāmānujācārya on palm-leaves in only 12 days. At

<sup>1</sup> This belongs to S'rīman T. Venugopālācārya, the Joint Editor. S'rīman M. Duraiswami Iyengar the Editor has also a copy containing almost identical readings. Hence, these two Manuscripts are taken as one.

the end of the MS., it is written : ४९९० कल्यन्दे सौम्यवर्षे कार्तिक-  
मासस्य पञ्चदशेऽहि लेखनमारभ्य तस्य मासस्य सप्तविंशे दिवसे एकादशीतिथौ  
वृषभलग्ने लेखनसमापनं कृतम् ।

श्रीपाञ्चरात्ररक्षा लिखिता श्रुत्यन्तलक्ष्मणारुणेन ।

पठितव्या द्विजवर्यैः दातव्या तत्समक्षमेवेयम् ॥

Comparing the mistakes found in the Manuscript with those found in the printed editions, it looks as though this MS. was used as the basis of the printed editions. The MS. is undamaged and almost complete. In three or four places, a few are found missing either through the mistake of the scribe or through the deficiency in the original MS. of which this is a copy.

4. ग. Palm-leaf MS. obtained from the Govt. Oriental MSS. Library, Madras; bears the Shelf-number (M.49-1)D.5281. Complete. It is not known when and by whom it was copied. It may either be of the same age as ख or slightly later than that. There is not much difference in readings between this and ख. The traditional colophon “इति कवितार्किकसिंहस्य सर्व-  
तन्त्रस्वतन्त्रस्य . . . . .” is at found neither at the end nor elsewhere in the manuscript.

5. घ. Palm-leaf manuscript obtained from the Govt. Oriental MSS. Library, Madras. No. R. 4227. Comparing the leaves and writing of this MS. with those of ख and ग which were copied about a hundred years ago, it looks as though that this MS. is older by about 300 years. Fortunately, till now its leaves have neither been perforated by insects, nor worn out with age. The present edition is based mostly on the readings of this MS. which were found to be the best available. Many acceptable readings found here are not found in other MSS. or printed editions.

6. ढ. Fairly old ; belongs to the Govt. Oriental MSS. Library, Madras ; written on palm-leaves ; Shelf-number M. 34-3 ; generally resembles घ in readings. From the damaged state of some leaves, it seems to be older even than घ. Several folia at the beginning are missing, and some are injured at the corners. The letters are slightly indistinct. This MS., which was apparently not accessible to earlier editors and which has already undergone decay due to age was fortunately secured in time for the good readings given therein to be utilised in the present edition.

7. च. Printed twenty three years ago (1919 A.D.) at Bangalore in Telugu characters by Tūppal Veṅkaṭācārya. In point of readings as well as the style of printing, this is somewhat better than the Grantha editions noticed before.

8. छ. Palm leaf MS. obtained from the Govt. Oriental Library, Mysore ; No. 2498. Clearly written. Complete ; resembles very much घ and ढ in readings. The name of scribe and date of writings not known ; perforation by insects has just set in ; this must have been copied later than घ and ढ.

9. ज. Palm leaf MS. obtained from Govt. Oriental Library, Mysore ; No. 3028. Incomplete ; time of copying and name of scribe not noted. About the end of the Second Adhikāra which ends : “विस्तरेण चाह योगमन्त्रे दक्षः । तत्र चैषसारः प्रोक्तः । सर्वोपाधि . . . . . ; ” some lines are missing.

10. झ. From what is known so far, this appears to be the first printed edition of the *Pañcarātrarakṣā*. It was edited by Veliyanūr S'aṅkhaṭapuram S'rī Rāghāvacārya and Koṇḍamūr Koyiluṇṇi S'rī Rāghāvacārya, and printed at the request of Kumbhakoṇam Taṭṭai S'rī Kṛṣṇamācārya, by Māḍapūṣi Pārthasārathyācārya in Vikrama Saṁvatsara (A.D. 1880) in Madras in the Vyavahāratarāṅgiṇī Press. Printed

over sixty years ago, this seems to have formed the basis for the Grantha editions mentioned before. A list of Errata of eight pages is added at the end. Still the credit for bringing out the first Edition of the *Pañcarātrarakṣā* must go to S'aṅkhaपुरam Rāghavācārya.<sup>1</sup>

11. Devanāgarī edition printed at Brindāvan by Dharaṇīdhara S'āstri and S'rīdharaācārya.

In every one of the available manuscripts and editions noted above, there is a uniform break in the third Adhikāra after the words “सर्वेषामन्ततो भगवत्प्राप्तिः समानाविकलानामपि भागवतानाम् ....”, in the topic relating to *Ijyā* (worship and sacrificial rites). Naturally, this is a matter which has caused deep disappointment and regret to our editors and also to myself as I had hoped that the patient and devoted labours of our editors would be rewarded by the discovery and restoration of the missing portion dealing with so vitally important a topic as *Ijyā*. We hope and pray that further research may soon lead to the discovery of the precious find.

For further details, those interested, are referred to the masterly introduction in Samskr̥t written by the Editor, S'rīman Vaidyaratna Paṇḍit M. Duraiswami Iyengar, wherein will also be found the details of certain special features which are calculated to make this edition specially valuable to critical students and scholars. There is one valuable feature, however, which I must mention here. It relates to a practice of our ancient authors which has been operating as a matter of some disadvantage to modern students. In regard to many quotations cited as authoritative texts—*Pramāṇa Vākyas*—the ancient scholars seemed to have taken for granted that the authorship of such *Vākyas* would be so well-known to

<sup>1</sup>This book was obtained from S'rīman Conjeevaram Tāyārsannidhi Varadācārya.

other scholars as not to require any specific mention. This may not have operated as a disadvantage so long as contemporary scholars carried on the practice of committing to memory an incredibly large number of authoritative texts and were, in fact, living and walking libraries wherefrom reference to any authoritative passage could be obtained automatically and with the greatest ease from the mere mention of the text under reference. In modern times, the race of such literary giants is fast becoming extinct due to various causes, so that modern scholars find it difficult to trace out the original sources of many of the passages quoted in ancient writings. In regard to authoritative passages quoted in the present publication, our author has followed the ancient practice and has not given specific references to original sources in many instances. It speaks volumes to the patient industry and scholarly zeal of our editors that they have been able to trace out the original sources of as many as 95% of the passages cited. The results of this stupendous labour are incorporated in the Appendices printed at the end of the work. It is difficult for me to find words to express my deep gratitude to Paṇḍit Duraiswami Iyengar for the superb manner in which he has performed his labour of love and for the vast erudition, great enthusiasm and the incomparable devotion which he has brought to bear on the work of editing this publication. S'rīmān Duraiswami Iyengar bears with distinction the title of *S'rī Desika Darsana Durandhara* bestowed upon him by learned paṇḍits in recognition of his eminent services in spreading the message of S'rī Vedānta Desika, the author of the present publication. Naturally, the work of editing was undertaken by him in the spirit of a pious devotee preparing a worthy offering to be lovingly placed at the feet of his master, Nigamānta Guru of hallowed memory. Where jñānam

(knowledge and wisdom) worked in happy union with S'raddhā (Reverence and Faith) and Bhakthi (Devotion), as in this case, the result was bound to be an offering well worthy to be placed at the feet of the Master ; and so, it has been, as discerning readers may see for themselves. We were also fortunate in our Jt. Editor, S'rīmān Vedānta S'īromaṇi Paṇḍit T. Venu-gopalacharya eminently qualified for his role, not only by his learning and devotion but also by his past services in spreading the Message of the Master, which have earned for him the title of *S'rī Desika Darsana Durandhara*—a title which, as I have already stated, our Editor S'rīman Paṇḍit Duraiswami Iyengar bears with great distinction and appropriateness. To both of them, I tender, once again, my grateful thanks. I also join them in laying this offering at the feet of the Master to whom, I am sure, they would wish me to render respectful homage in terms of the following verses sanctified by constant and continual usage through hundreds of years :

रामानुजदयापात्रं ज्ञानवैराग्यभूषणम् ।  
 श्रीमद्वेङ्कटनाथार्यं वन्दे वेदान्तदेशिकम् ॥  
 श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।  
 वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥  
 कवितार्किकसिंहाय कल्याणगुणशालिने ।  
 श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

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TABULAR STATEMENT OF THE ISSUES OF THE  
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bring about eternity. Therefore, if this is real, the other too is so. Or neither of them is (real).

177. How can the same thing produce more than one effect which are mutually contradictory? If it be said that it is on account of that being its nature, then commencing with its generation, it shall produce, since there is no difference.

178. This (objection) too is not reasonable; for, one's own nature has been established like this: when there is co-operation of such and such contributories, it produces such and such effects. And this is only common, since it is so cognised by all. Indeed, for black colour too, there is nothing else as common.

179. Let this be so. Let there be something eternal. Even then it is not reasonable that what is eternal and all-pervading is a cause. It is thus: causality is established through concomitance and non-concomitance, not merely by concomitance, because this will lead to (stepping) beyond the limit. And for what are eternal and all-pervading, there is no possibility of non-concomitance.

180. And it is not proper that it has this when it has an adjunct, because something of that nature does not deserve to have relation to an adjunct. It can have it either as generated by it or as eternal. It is not the first (alternative), as stated before; nor the second (alternative) just as stated before. And even in that case the non-concomitance is only for the adjunct, not for that (which is eternal).

181. If it be said that it is (also) for what has that (adjunct), since there is no difference, it is not so ; for there is no object having that (adjunct) distinct from (the two), that and the adjunct. Or if there is, that itself shall be the cause.

182. To this the reply is :

Indeed, being prior which is causality, is known somehow or other even for an eternal object that is all-pervasive. Indeed there is no knowledge of the substratum of the attribute in any other way.

183. This would have been so if causality were only concomitance and non-concomitance. On the other hand, it is prior being, in relation to the effect. And that is concluded in certain cases through concomitance and non-concomitance ; in certain other cases, (it is concluded) from means of knowledge that make known the substratum of the attributes.

184. Otherwise nowhere will there be the inference of the cause from the effect, since there can be no cognition of the association of that (cause) with that (effect). Or if there be such cognition, there is no scope for the effect to be a probans, since that is established only by perception. Since there is seen the association of what belongs to its class, its establishment in other cases too is not precluded.

185. If it be said that even in that case a cause can be established from the effect, only if (the cause) has concomitance and non-concomitance as associated in a

narrower course, in so far as it is so observed in other cases, it is not so, because there is contradiction through sublation ; and because there is non-pervasion through the absence of a sublator for the opposite side ; and because of equality of eminence in respect of merely being seen. And of this the further elaboration will be given in respect of God.

186. If it be said that what sublates is the occasion of causality in respect of all for what pervades all, since there is no difference of concomitance and non-concomitance, it is not so ; for this will not lead to (stepping) beyond the limit, in so far as they belong to the class of those that have concomitance and non-concomitance and in so far as there is something that sublates in the opposite side.

187. It is thus. An effect is seen as having an inherent cause ; hence though the abode is not seen, it shall have something belonging to its class as cause. In the absence of (such) an abode, to what will the non-inherent cause be related ? In its absence what will the accessory causes help ?

188. And in this way there shall be non-production or production always or production everywhere. In this also, if the production is in a definite place, just by the efficiency of the accessory causes, that place itself will necessarily have to be depended upon. And in this way, when there is established a definite place in general, and when other things like earth etc. are sublated, who can prevent the establishment of something other than these ? In this way the

non-inherent and the accessory causes too must be conjectured.

189. Whose peculiar contributory power has been spoken of as illusion through the impossibility of being correctly grasped, as Prakṛiti being the root (cause) and as necience through fear about (the possibility of) correct understanding, may that God, the serene, arresting the play of the waves in the form of the creation of the universe, and remaining as a direct witness, bring about joy in my mind.

END OF THE FIRST BOOK



## SECOND BOOK

1. Thus when in this way a supernatural cause has been established, there must necessarily be something as a means to accomplish that. And that cannot be known by persons like us. And there can be no empirical statements with reference to things not known. Therefore there is occasion for one transcending the world and cognising all.

2. Now the tradition of religious duty can be through the channel of the Veda which is eternal and free from flaws, or through some one who has omniscience accomplished by Yoga and (virtuous) deeds. Why should there be assumed a supreme God? If such a question be asked, the reply is (as follows).

3. Since valid knowledge is dependent (for its validity) on something extraneous, since creation and dissolution are possible, and since there can be no rest anywhere other than in Him, there is no possibility of another course.

4. It is thus. A valid knowledge is dependent on a cause extending beyond the cause of the (bare) knowledge; because, being an effect, it is a particular thereof,

like invalid knowledge. And if it were dependent merely on thus much, invalid knowledge too can be a valid knowledge; indeed, there (too) there is the cause of the (bare) knowledge; otherwise it cannot be knowledge at all.

5. If it be said that even though that too is knowledge, it is an invalid knowledge by the introduction of defects which extend beyond (the cause of the bare knowledge), then in this way, it can be valid knowledge too by acquiring absence of defects, since it depends on that invariably.

6. "Let there be the absence of the defects as an additional factor; but a positive factor is not wanted." If it be so said this too can be if invariably defects have to be of a positive nature. But it is not so; because non-cognition of particulars and other cases of non-existence are defects. How else can there be doubt and wrong knowledge from them? Therefore, their absence is positive (in nature); hence how can it be not wanted?

7. "Let it be so. Now, in respect of verbal testimony, the defects are only positive factors like a desire to dupe. Therefore in their absence the validity of knowledge through verbal testimony is intrinsic." If it be so said, it is not so; for in inference etc., when fallacy of the probans etc. are defects which are certainly positive in nature, there is no production of a valid knowledge merely by their absence.

8. "Let it be as things are in other cases. But in verbal testimony merits of the speaker are not called

for, when there is the absence of a desire to dupe etc." If it be so said, it is not so. For it is quite possible to argue the opposite also, namely, that in respect of its invalidity the defects of the speaker are not called for, when there is the absence of merits.

9. If it be said that in respect of invalidity there is concomitance and non-concomitance for defects, it is not so ; for in respect of validity too these two exist for merit.

10. "Let such a regulation exist in respect of human statement. But in respect of non-human statements, validity is through the absence of defects itself." If it be so said, it is not so, since there is the possibility of invalidity through the absence of merits.

11. If it be said that its competence in respect of invalidity has not been recognised, whence is the competence of the absence of defects in respect of validity recognised ? If it be said that it is in the statement of people, it is equal (for the other).

12. "For its invalidity, defects alone are causes. But absence of merits have their presence brought about as inevitable." If it be so said, this is equal in merits also, with regard to validity.

13. If it be said that the presence of merits is prompted by the removal of defects, let it be that (the presence) of defects too is prompted by the removal of merits. If it be said that in this way, the Vedas, which are not of human origin, would turn out to be devoid of that nature, you must rebuke yourself.

14. Therefore, just as attachment and aversion have the volition of activity and withdrawal as causes

because of the invariable accompaniment of attachment and aversion, even when there is no non-existence without (the other) of the absence of aversion and attachment (respectively), but a distinction is not reasonable in the form—the volition of abstinence has aversion as cause and the volition of activity on the other hand has absence of aversion as cause, even when there is attachment accompanying—since there is no difference, similarly is it in the context also.

15. Even then, when the Vedas are established as not of human origin, their validity shall be established only through the absence of the defects of the speaker; when validity is established thence, it (*i.e.* validity) is certainly there even in the absence of merits. Thus the absence of defects alone is the cause (of validity). Merits are not causes (thereof).” If it be so said, it is not so. For there is occasion for (the defect of) the presence of a counter-probans through the absence of the merit of the speaker.

16. “The determination of validity is intrinsic. But by this is removed only the doubt, since (the latter) is absent in the absence of the former, in so far as it is conditioned by defects. Therefore this does not deserve to be utilised as a counter-probans present, as in the case of inference.” If it be so said, it is not so, because a doubt is easily obtainable as conditioned by the absence of merits.

17. If it be said that since that (*i.e.* absence of merits) by itself is not a factor in invalidity, there is no doubt, it is equal in so far as the absence of defects by



*A Hindu View of Culture* by K. Guru Dutt, pp. v, 135. Printed at the Srinivas Electric Press, Mysore, 1943. Price Rs. 2.

This is mainly a collection of speeches made by the author before several gatherings of students in Mysore. Such addresses are *ten* in number, and with two additional Essays, complete the Volume. As stated by the author himself in his preface, its central idea is that "culture conceived as *purushartha* demands for its fulfilment a combination of the contemplative and active principles in experience, which are fruitful only in union like *Siva* and *Sakti*.' The book thus gives a view of Hindu Culture, looked at from the standpoint of the *Sāṅkhya*. It should, as such, be of considerable interest not only to the follower of the *Sakti* school, but also to the general student of the cultural traditions of this country. In the course of his treatment, the author shows knowledge of a variety of subjects. There are many statements made in the book with which the critical student of Sanskrit Literature and Culture is hardly able to agree. The book is meant for the popular reader, rather than for the critical scholar. However, considering the occasion in which these lectures were delivered and the audience to which they were addressed, it is not right to insist on scholarly accuracy in points of detail. The range of knowledge demonstrated in the book is anyhow sufficient to bring credit to any one who would like to style himself 'cultured,' the more so, to one who can snatch enough time to read so much in the limited leisure which administrative responsibilities are usually seen to allow. The use of diacritical marks in transliteration, in conformity with the practice of indologists of the present day, would greatly facilitate the reading of Sanskrit passages which are cited fairly frequently. We hope that the author will find it possible to incorporate this suggestion when next he prepares new edition of his useful book.

H. G. NARAHARI

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itself is not a factor in validity, and hence there is no removal of doubt thereby.

18. In this way validity is known intrinsically since a knowledge is of the nature of doubt in the stage of not being (confirmed by) repetition, as in the case of invalidity.

19. But if it can be known intrinsically, there can at no time be a doubt about validity, like doubt about its being a knowledge. For in respect of what is determined, there is no scope for it. Indeed it is not (generated) merely from the perception of common attributes etc., putting aside the absence of means for establishing or sublating. If it were so, it comes about that it cannot be removed.

20. Now the opinion may be that in invalidity too, as in validity, there is doubt by obtaining that knowledge and not by obtaining the particular thereof. Then is it that even when a valid knowledge is cognised its validity is not cognised, or is it that the valid knowledge itself is not cognised?

21. In the first case how is the determination of validity intrinsic, since even when the knowledge is cognised, it (*i.e.* its validity) is not cognised? In the second case, how can there be doubt in respect of it since the subject (of the doubt) itself is not cognised?

22. Now if the intrinsic nature of validity is postulated through the unreasonableness otherwise of instantaneous and intense fruitful volition, even this is not so since it can be reasonable even in other ways. Indeed instantaneous volition, not being reasonable

without the instantaneous accompaniment of its cause, calls for that. Intensive volition too calls for the intensity of its cause. And desire is the cause of the volition. And its cause too is the knowledge of its being the means of what is desired. That too arises through the perception of the probans in the form of its being of its class. That too is generated by the contact of the senses etc. But there is no need for cognising validity in any case. Or if there is (such) a need, whence is it that it is intrinsic? Therefore the intensity of fruitful cognitions too can be from the intensity of validity or from the intensity of the cognition of validity. But where is its intrinsic nature required? Indeed, because there is volition in respect of water instantaneous and intense, in the case of those who are thirsty, its (*i.e.*, of water) capacity to quench thirst is not perceptible.

23. "Let this be so. All this is reasonable when validity is cognised. And if it is not intrinsic it cannot be there at all, since the alternative of its being extrinsic cannot make a stand, on account of infinite regress." If it be so said, it is not so. For everything becomes reasonable even from doubt about the thing, though it is not cognised. Nor is there infinite regress, since it is not accepted that validity should necessarily be cognised. Otherwise in the alternative of its being intrinsic too, it (*i.e.*, infinite regress) will be there.

24. "Only a probans determined (as such) can lead to a conclusive knowledge. Then when another probans is called for to determine it (as such) there is infinite regress." If it be so said, then is it that a thing

which is not reasonable calls for something (else) to make it reasonable only when it is not determined, whereby there will be no infinite regress ?

25. If it be said that since it can be determined through perception and since it determines by its mere presence, it is not so, (then) it is the same for me, since a probans is determined (to be such) through perception and since it determines it by its mere presence.

26. If it be asked how, in the absence of the determination of the validity of the knowledge of the probans, there can be its determination, it is equal (since I can ask) how in the absence of the determination of the validity of the knowledge of the thing that is not reasonable, there can be its determination ?

27. "Indeed perception does not determine an object by its determination or by the determination of its validity. On the other hand, it is (merely) by its presence. This has (already) been said." If it be so said, it is equal (to me).

28. If it be asked what even then is the position if it shall be a semblance of probans, it is equal (since I can ask) what the position is if even the thing not reasonable, shall be a semblance.

29. "That too calls for validity—this is the general position. And in some cases it is removed by what can sublate it." If it be so said, it is equal (to me) in so far as it is so in the case of the probans too.

30. If it be said that in this case the doubt remains in the same condition even in the inference

of validity and hence the labour is fruitless, this too is of the same nature.

31. "This something of that nature is only a thing not reasonable, which even in dream cannot be a semblance. Hence there is no doubt." If it be so said, even in the case of probans, it is so ; thus the the reply is the same.

32. Then what is this object which even in dream cannot be a semblance, by not cognising which there is room for error and by cognising which there is the regulation of its sublation ? Indeed otherwise in the case of the deviation of even what is of that nature, that (*i.e.*, doubt) itself will not be there. If it be said, "Let it not be there," it is not so. There must be a distinction between reality and unreality ; otherwise there will be contradiction.

33. Indeed how can there be the ascription of the opposite even when there are cognised all the particulars that can determine it ? Or similarly, in the case of their presence how can there be a sublator where there is not recognised a particular beyond that ? But in its (*i.e.* of the sublator) absence, how can what has no sublator be an error ?

34. Let this be so. Even if validity is extrinsic, Vedas are non-dependent since they are eternal and their validity is through acknowledgment by representative people. Where is the contradiction in this ?

35. It is not so, since neither (of them) is established. Indeed, the sounds themselves now, are not eternal. It is thus. The sound *ga* heard before does

not exist now ; the tumult has ended—in this way even by perception, the destruction of sound is cognised.

36. Indeed the sound itself is not gone elsewhere, since it is not tangible. Nor is it concealed, since for the same reason a break of connection is unreasonable. Nor is the hearer unheeding, since even by heeding it is not cognised. Nor has the sense-organ become defective, since another sound is cognised. Nor is there the absence of some other auxiliary since such a thing, having concomitance and non-concomitance is not obtained. Nor has it become supersensuous, since there is no valid means for such a postulation ; otherwise even in the case of a (destroyed) jar etc., there is the possibility of such a postulation. Nor is it reasonable that when the eternality of sound is established it is postulated, since that will be refuted (later).

37. But to that section (of the logicians) who do not accept this (*i.e.*, the perception of the destruction of sound), this is the reply. The destruction of sound, taken up in the controversy, is perceptible by sense-organs because it is the non-existence of what is within the scope of sense-organs, like the non-existence of a jar.

38. If it be said that that is not so because it is not in contact with the sense-organ or because its substratum is beyond the scope of sense-organs, it is not so. Indeed, this should be bringing forward an extraneous adjunct or the existence of a counter-probans through the non-cognition of the pervader.

39. It cannot be the first (of these two), because in respect of capability by nature, the capability of the auxiliary cannot be an extraneous adjunct, in so far as it (*i.e.*, perceptibility) is regulated in dependence of that alone (*i.e.*, capability of the auxiliary in the form of contact with sense-organs).

40. Nor is the perceptibility of non-existence prompted by the substratum being within the scope of sense-organs, since the absence of virtue etc., would turn out to be so. For the very reason it is not prompted by both.

41. Nor is it the second, since the first is non-existent. Indeed, as between the ear and the absence of sound, there is the natural relation of subject and predicate.

42. "Since the subject is beyond the scope of the sense-organs, how can it be the sphere of a knowledge of what is qualified by something that is within the scope of the sense-organ? How can what does not regulate the subject in that way be a predicate?" If it be so asked, it is not so, since the regulation of the subject in that way is the consequence. But that itself is not what is (meant by) predicate; for it will result in self-dependence in the form: cognition of inherence and non-existence is through the relation of (subject and) predicate; the cognition in that way is itself what is (meant) by predicate.

43. Therefore, indeed, as between these two, there is only the nature of being coupled with them, without another relation. And that capability itself to produce

the knowledge of something as qualified is (what is) called the relation of (subject and) predicate. And here, that is unavoidable because non-existence is by nature coupled with the substratum of the counter-correlate (*i.e.*, that of which it is the non-existence.)

44. If it be said that even in that case that knowledge should arise through that (*i.e.*, predication) only in that way (*i.e.*, as having as sphere a subject as qualified by the contact), it is not so, because pervasion is determined by the nature of the subject as cognised. Otherwise it would lead to this that in so far as there is found the generation of a knowledge of a qualified determination in colour etc. through inherence in what is in conjunction, in smell etc. also there would be the same.

45. "Even then, perception of nothing is seen as qualification of the sense-organ, but (only) as qualification of what is related to the sense-organ. And this disappears therefrom." If it be so said, it is not so, since this obstruction has as sphere what is related to an object that is in contact with the sense-organ. For, otherwise, there will occasion the non-perception of sound, in so far as perception is seen in the case of smell etc. through inherence in what is in conjunction and it is not seen through inherence.

46. Nor is there the presence of a counter-probans in so far as it is a non-existence while its substratum is a sense-organ, for pervasion is prompted by the absence of capability. And the absence of its capability is not merely its substratum being beyond the scope of

sense-organs, since its opposite by itself will turn out to be capability. Nor is it even thus, since there would occasion the perception of the destruction of virtue etc.

47. If it be said that its capability consists of even both, namely, having a perceptible substratum and having a perceptible counter-correlate, it is not so, since there is not accepted the rule of (its) being apprehended by both. Indeed, non-existence is apprehended through merely the counter-correlate. Otherwise, even the cognition "here on the floor there is no jar" will not be a perception. Indeed, here contact (it is that) is denied. And its non-existence is present in the jar, just as in the floor. Then, if there is utility for the floor as perceptible, it shall be there for the jar also, since there is no difference.

48. If the utility of the jar is otherwise, it shall be otherwise for the floor also, since there is no difference. If it be asked how it is otherwise, it is for the apprehension of the counter-correlate and (also) for the contact of the existence. Then, in so far as the apprehension of the counter-correlate, which is of the nature of recollection, can be through even what is not obtained, for this purpose there is no need to call for either of them being the sphere of perception; whence is it for both? But contact does not exist directly with the sense-organ for the conjunction of the jar and the floor. When there is with something, if the sense-organ is not contacted even with that, how can that lead to its cognition? Indeed the sense-organ is not in contact merely



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ओम् भूः पुरुषं तर्पयामि	ओम्	सर्वार्थसिद्धिदां तर्पयामि
॥ ऋग्वेदं ॥	॥	सर्वमन्त्राधिपां ॥
॥ मण्डलां ॥	॥	सर्वयन्त्राधिपां ॥
॥ ब्रह्मरूपिणीं ॥	॥	केशवं ॥
॥ आत्मानं ॥	॥	नारायणं ॥
॥ गायत्रीं ॥	॥	माधवं ॥
॥ साङ्कृतिं ॥	॥	गोविन्दं ॥
॥ वेदमातरम् ॥	॥	विष्णुं ॥
॥ सन्ध्यां ॥	॥	मधुसूदनं ॥
॥ कुमारीं ॥	॥	त्रिविक्रमं ॥
॥ हंसवाहिनीं ॥	॥	वामनं ॥
॥ मन्त्ररूपिणीं ॥	॥	श्रीधरं ॥
॥ ब्राह्मीं ॥	॥	हृषीकेशं ॥
॥ उषसीं ॥	॥	पद्मनाभं ॥
॥ नीलां ॥	॥	दामोदरं ॥

ततः सन्तर्पयेद्विद्वान् केशवाद्यैश्च नामभिः ।

आचम्य तीरमासाद्य स्थित्वा प्रागुत्तरामुखः ॥ १५७ ॥

प्राणानायम्य विधिवत् वन्दनं मन्त्रवच्चरेत् ।

(<sup>१</sup>जपम्)

प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्द उच्यते ॥ १५८ ॥

परमात्मा देवता च मोक्षार्थं विनियुज्यते ।

अङ्गुष्ठानामिकाभ्यां तु नाभौ विन्यस्य तारकम् ॥ १५९ ॥

अङ्गुष्ठेन प्रदेशिन्या प्रणवं हृदि विन्यसेत् ।

अङ्गुष्ठमध्यमाभ्यां तु शिरसि प्रणवं न्यसेत् ॥ १६० ॥

त्रिःकृत्वः विन्यसेदेवं नाभौ हृदि च मूर्धनि ।

\* अकारेण ह्युकारेण मकारेण पुनः पुनः ॥ १६१ ॥

अङ्गन्यासकरन्यासौ द्विजः कुर्यात्क्रमेण तु ।

सुरभिः पद्मयोनी च लिङ्गं प्रणवमुद्रिका ॥ १६२ ॥

वसुपत्रं तु हृत्पद्मे द्वात्रिंशत्केसरं तथा ।

<sup>१</sup> मुच—क, ख, ग.

<sup>२</sup> ( )—घ, ङ.

\* प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्दः परमात्मा देवता ।

अं अङ्गुष्ठाभ्यां नमः

अं हृदयाय नमः

उं तर्जनीभ्यां स्वाहा

उं शिरसे स्वाहा

मं मध्यमाभ्यां वषट्

मं शिखाय वषट्

अं अनामिकाभ्यां हुम्

अं कवचाय हुम्

उं कनिष्ठिकाभ्यां वौषट्

उं नेत्रत्रयाय वौषट्

मं करतलकरपृष्ठाभ्यां फट्

मं अस्त्राय फट्

तस्य मध्ये स्थिता ध्यायेदिन्द्राद्या दिशि देवताः ॥ १६३ ॥  
 तासां मध्यगतो भानुः भानोर्मध्यगतः शशी ।  
 शशिमध्यगतो वह्निः वह्नेर्मध्यगता प्रभा ॥ १६४ ॥  
 प्रभामध्यगतं पीठं नानारत्नप्रवेष्टितम् ।  
 अनेकरत्नसंपूर्णं ज्वलदग्निसमप्रभम् ॥ १६५ ॥  
 तस्य मध्ये स्थितं शेषं सहस्रफणशोभितम् ।  
 शेषमध्यस्थितं देवं नारायणमनामयम् ॥ १६६ ॥  
 श्रीवत्सकौस्तुभोरस्कं पुण्डरीकाक्षमच्युतम् ।  
 शंखचक्रगदापद्मं मुसलं खड्गमेव च ॥ १६७ ॥  
 धनुश्च बाणं चाप्यष्टबाहुभिश्च धरं हरिम् ।  
 शुद्धस्फटिकसंकाशं चन्द्रकान्तिसमप्रभम् ॥ १६८ ॥  
 शुद्धं सूक्ष्मं निराकारं निर्विकारं निरञ्जनम् ।  
 अप्रमेयमजं देवं तं विद्यात् पुरुषोत्तमम् ॥ १६९ ॥  
 तैलाज्यवर्तिसंयोगविधूमज्ज्योतिरूपकम् ।  
 अङ्गुष्ठमात्रं पुरुषं ध्यायेदोङ्काररूपिणम् ॥ १७० ॥  
 ओङ्कारं प्रणवाकारं हृत्पद्मे <sup>१</sup>सुव्यवस्थितम् ।  
 तस्मात्तमभ्यसेद्देवं सर्वगं परमेश्वरम् ॥ १७१ ॥  
 ओङ्कारप्रभवा वेदा ओङ्कारप्रभवाः स्वराः ।  
 ओङ्कारप्रभवं सर्वं त्रैलोक्यं सचराचरम् ॥ १७२ ॥  
 अष्टोत्तरशतं जप्त्वा प्रणवं मन्त्रनायकम् ।

<sup>१</sup> संव्यवस्थितम्—क, ख, ग, घ, ङ, च, छ, ज.

एवं नित्यं जपेद्यस्तु कृतकृत्यो भवेन्नरः ॥ १७३ ॥  
 कृत्वा सन्ध्यामभिध्यायेत् नीलग्रीवां सुशोभनाम् ।  
 वरदाभयहस्तां तां त्रिनेत्रां चन्द्रभूषणाम् ॥ १७४ ॥  
 प्रणवं परमात्मानं जपित्वा भक्तिसंयुतः ।  
 स्वात्मना तामभिध्यायन् प्रकुर्याद्वन्दनं बुधः ॥ १७५ ॥  
 अये माये बहूरूपे सन्ध्ये देवि नमोऽस्तु ते ।  
<sup>२</sup>अजरे अमरे देवि ब्रह्मयोने नमोऽस्तुते ॥ १७६ ॥  
 सन्ध्ये देवि महाभागे सर्वदेवनमस्कृते ।  
 त्वदुपासनमात्रेण सर्वपापैः प्रमुच्यते ॥ १७७ ॥  
 सर्वाविस्थां गतो वाऽपि युक्तो वा सर्वपातकैः ।  
 जस्वोकारं विधानेन मुच्यते नात्र संशयः ॥ १७८ ॥  
 ज्ञानमुद्रां प्रदर्श्याथ जपकर्म समारभेत् ।  
 पर्वताग्रे नदीतीरे गोष्ठे देवालये गृहे ॥ १७९ ॥  
 सिन्धुतीरे शुचौ देशे कुशदर्भसमन्विते ।  
 अश्वत्थमूले विप्राणां सन्निधौ शस्यते जपः ॥ १८० ॥  
 इत्यापस्तम्बस्मृतौ तृतीयः पटलः ॥

<sup>१</sup> विताम्—छ, ज.

<sup>२</sup> The *Bahvrcasandhyāpaddhati-bhāṣya*, p. 19. quotes this line as taken from the *Taittirīya-Āraṇyaka* I, 35.

<sup>३</sup> देशे—अ.

<sup>४</sup> इति श्रीमदापस्तम्बधर्मशास्त्रे तृती—छ.

## चतुर्थः पटलः

द्विराचम्य जपस्थानं संप्रोक्ष्य कुशवारिणा ।

आसने सम्यगासीनः प्राणायामत्रयं चरेत् ॥ १ ॥

प्राणायामत्रयं कृत्वा सर्वकर्माणि चारभेत् ।

प्राणायामं विना कर्म सर्वं भवति निष्फलम् ॥ २ ॥

\*आसनार्थस्य मन्त्रस्य मेरुपृष्ठ ऋषिः स्मृतः ।

सुतलं छन्द इत्युक्तं श्रीकूर्मो देवता स्मृतः<sup>१</sup> ॥ ३ ॥

<sup>२</sup>आसने विनियोगश्च ततः कर्म समारभेत् ।

(आसनभेदाः)

कूर्मं योगं च कमलं विमलं वीरमेव च ॥ ४ ॥

गरुडानन्तपद्मानि ज्ञानं विज्ञानमेव च ।

चतुर्थ्यन्तं समुच्चार्य विन्यसेदासनं शुभम् ॥ ५ ॥

<sup>१</sup> स्मृता—क, ख, ग, घ, ङ, छ, ज.

<sup>२</sup> The mantra for the *Āsana* is mentioned in v. 9. below.

<sup>३</sup> माचरेत्—अ.

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\* आसनमन्त्रस्य मेरुपृष्ठ ऋषिः सुतलं छन्दः श्रीकूर्मो देवता । आसने विनियोगः ।

व्याघ्राजिनं गृहस्थस्य मृगचर्म वटोः स्मृतम् ।  
 गृहस्थस्य विशेषेण चित्रकम्बलमुत्तमम् ॥ ६ ॥  
 दर्भासनं तु सर्वेषां यतीनां मृगचर्म च ।  
<sup>१</sup>दूर्वासनं व्याधिकरं पाषाणं मृत्युदं सदा ॥ ७ ॥  
 वंशासनं दरिद्रं स्यात् वस्त्रं तु व्याधिनाशनम् ।  
 तालं <sup>२</sup>वेत्रं <sup>३</sup>नालिकेरं आयसं दूरतस्त्यजेत् ॥ ८ ॥  
 उपविश्यासने शुद्धे जपं कुर्यात्समाहितः ।  
 'पृथिव त्वया धृता लोका 'देवि त्वं विष्णुना धृता ॥ ९ ॥  
 त्वं च धारय मां देवि पवित्रं <sup>४</sup>'कुरु चासनम्' ।  
 इति मन्त्रं समुच्चार्य <sup>५</sup>'ह्युपविश्यासने शुभे ॥ १० ॥  
 दर्भान् धारयमाणः सन् प्राणायामान् समाचरेत् ।  
<sup>६</sup>प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्द उच्यते ॥ ११ ॥  
 देवता परमात्मा च विनियोगो जपे स्मृतः ।  
 ध्यानमस्य प्रवक्ष्यामि सर्वसिद्धिकरं परम् ॥ १२ ॥  
 ओंकारकर्णिकामध्ये तप्तकाञ्चनसन्निभम् ।  
 पीताम्बरधरं देवं वन्दे सततमच्युतम् ॥ १३ ॥

<sup>१</sup> दूर्वा—क, ख, ग, घ, ङ, छ, ज.

<sup>२</sup> पत्रं ना—घ, ङ, छ, ज; लवेत्रं ना—च.

<sup>३</sup> रिकेस्म्—क, ख, घ, ङ.

<sup>४</sup> विष्णुना त्वं पुरा धृता—छ.

<sup>५</sup> चासनं कुरु—क, ख, ग, घ, ङ, छ, ज.

<sup>६</sup> उपवि—क, ख, ग, घ, ङ.

<sup>७</sup> Two lines attributed to Pītāmaha in *SMP*, Āhnika p. 314.

भूरादिव्याहतीनां तु कथ्यन्ते ऋषयोऽधुना ।

<sup>१</sup>अत्रिर्मृगुश्च कुत्सश्च वसिष्ठो गौतमस्तथा ॥ १४ ॥

काश्यपश्चाङ्गिराश्चैव <sup>२</sup>सप्तैते ऋषयः स्मृताः ।

गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ॥ १५ ॥

त्रिष्टुप् च जगती चैव छन्दांस्येतान्यनुक्रमात् ।

अग्निर्वायुश्च सूर्यश्च वागीशो वरुणस्तथा ॥ १६ ॥

इन्द्रश्च विश्वेदेवाश्च देवताः सप्तकीर्तिताः ।

<sup>३</sup>महाबीजमिति प्रोक्तं वक्ष्यन्ते शक्तयोऽधुना ॥ १७ ॥

ब्राह्मी स्वाहा <sup>४</sup>वाहिनी च तथा नित्या विलासिनी ।

प्रभावती च लोला<sup>५</sup> च सप्त<sup>६</sup> व्याहृतिशक्तयः ॥ १८ ॥

धवलः शबलश्चैव पीतः कृष्णश्च पाटलः ।

सुवर्णो नील इत्यासां वर्णाः प्रोक्ता <sup>७</sup>यथाक्रमात् ॥ १९ ॥

प्राणायामे विनियोग इति <sup>८</sup>तत्र समुच्चरेत् ।

करन्यासं पुरा कुर्याद्देहन्यासमतः परम् ॥ २० ॥

<sup>१</sup> Compare, SMP, p. 314 (Āhnika) for the following six lines, continued again after leaving the second half of v. 17 (one line) for the next two lines.

<sup>२</sup> सप्तै—क, ख, ग, घ, ङ, छ.

<sup>३</sup> होबी—घ, ङ.

<sup>४</sup> च वागीशा तथा—च, छ, ज.

<sup>५</sup> हा च—घ, ङ.

<sup>६</sup> महाव्याहृति—क, ख, ग, घ, ङ, च, ज.

<sup>७</sup> मनीषिभिः—क, ख, ग, घ, ङ, च, ज.

<sup>८</sup> मन्त्रं स—क, ख, ग, घ, ङ.

अङ्गन्यासं ततः कुर्यादथ न्यासविधौ<sup>१</sup> क्रमः ।

(अङ्गन्यासः)

प्रकोष्ठान्तं बहिः पाण्योः करयोः करपृष्ठयोः ॥ २१ ॥

अङ्गुष्ठादिकनिष्ठान्तं उभयोर्हस्तयोः क्रमात् ।

भूरादिपञ्चकं<sup>२</sup> न्यस्य न्यसेदन्यद्वयं तले\* ॥ २२ ॥

भूरिति<sup>३</sup> न्यस्य शिरसि<sup>४</sup> भुवो बाहुयुगे तथा ।

‘सुवश्चरणयोन्यस्य महर्वाङ्गकरे न्यसेत्’<sup>५</sup> ॥ २३ ॥

वामस्कन्धे जनं न्यस्य तपो हस्तेऽथ दक्षिणे ।

<sup>१</sup> दयं न्यास—क, ख, ग, घ, ङ, च, छ.

<sup>२</sup> विधिक्रमः—छ.

<sup>३</sup> न्यासं न्यसे—च.

<sup>४</sup> भूरित्यस्य च शि—अ.

<sup>५</sup> भुवोर्बाहुयुगे तथा—क, ख, ग, घ, ङ.

<sup>६</sup> भुवश्च—अ; सुवश्च करयोः—क, ख, ग, घ, ङ.

<sup>७</sup> न्यसेत् हृदये भुवो—छ.

\* प्रणवस्य ऋषिर्ब्रह्मा देवी गायत्री च्छन्दः परमात्मा देवता ।

भूरादि सप्तव्याहृतीनां अत्रि भृगु कृत्स वसिष्ठ गौतम काश्यपाङ्गिरसो ऋषयः गायत्री उष्णिगनुष्टुप् बृहती पङ्क्तिः त्रिष्टुप् जगत्यः छन्दोऽसि अग्नि-वाय्वर्कवागीशवरुण इन्द्र विश्वेदेवाः देवताः ।

ब्राह्मी स्वाहा वाहिनी नित्या विलासिनी प्रभावती लोला च यथाक्रमं व्याहृतिशक्तयः ।

धवलः शबलः पीतः कृष्णः पाटलः सुवर्णः नील इति यथाक्रमं व्याहृतिवर्णाः ।



## A DIALOGUE WITH MADAME BLAVATSKY

### ON ASTRAL BODIES OR DOPPELGANGERS

[Reprinted from *Lucifer* of December 1888, by courtesy of the Editor of *The Theosophist*, which incorporated *Lucifer*. The questions are by Mabel Collins, and the answers by H. P. Blavatsky.]

*Question.* Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

*Answer.* Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or shadow, properly so called, around which the physical body of the foetus—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Ātmā awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we

have agreed to call *lingasarira*, but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

*Q.* Why Protean or Plastic?

*A.* Protean, because it can assume all forms; *e.g.*, the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialised grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's "*astral*" or Protean body.

*Q.* But how is this astral body created?

*A.* It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

*Q.* And what about the second?

*A.* The second is the "Thought" body, or Dream-body, rather; known among Occultists as the *Mayavi-rupa*, or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *Manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East, *Bhoot*, or *Kama-rupa*, but which is better known to Theosophists as the "Spook."

*Q.* And the third?

*A.* The third is the true *Ego*, called in the East by a name meaning "causal body" but which in the

*trans*-Himalayan schools is always called the "Karmic Body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the *Monad* and *Manas* in *Devachan*.

Q. Then there are three doubles?

A. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the *manvantara* unless *Nirvāna* puts an end to it before.

Q. But shall not we be asked what difference there is between the *Mayavi* and *Kama-rupa*, or as you propose to call them the "Dream-body" and the "Spook"?

A. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion-body," merges after death entirely into the causal body or the conscious, *thinking* EGO. The animal elements, or power of desire of the "Dream-body," absorbing after death that which it has collected (through its insatiable desire to live) during life, *i.e.*, all the astral vitality as well as all the impressions of its material acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama-rupa*. Our Theosophists know well enough that after death the *higher* *Manas* unites with the *Monad* and passes into *Devachan*, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

Q. Is it all that can be said upon the subject ?

A. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know ?

Q. Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *Mayavi-rupa* ?

A. It is ; because produced by the thought of the dying man.

Q. Is it unconscious ?

A. It is unconscious to the extent that the dying man does not generally do it knowingly ; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective ; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water ; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed ; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically ; and

in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprises the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see someone; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

*Q.* This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

*A.* This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the objectivisations of his personality on the astral waves, as for your face to impress itself on the sensitised plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—be made to caricature or distort your thought.

*Q.* Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

*A.* Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

*Q.* This seems very simple; why then does it only occur with exceptional persons?

*A.* Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the

faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

*Q.* But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

*A.* Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

*Q.* But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

*A.* Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of

that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you ; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sun-rays have with regard to a lens. Every thought so evolved with energy from the brain, creates *volens volens* a shape.

Q. Is that shape absolutely unconscious ?

A. Perfectly unconscious unless it is the creation of an adept, who has a preconceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

Q. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image ?

A. Exactly. It is a walking thought.

Q. In which case an adept can appear in several places almost simultaneously.



A. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

Q. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

A. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpha*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

Q. But supposing the evil-wisher to have a very strong will, without being a *dugpha*, could the death of the other be accomplished?

A. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational

scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

*Q.* But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

*A.* They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

*Q.* When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principle or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

*A.* The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

*Q.* Why is this so important?

*A.* Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

# THE COMMENTARY OF CATURBHUJA MISRA OF KĀMPILYA ON THE AMARUS'ATAKA AND ITS CHRONOLOGY

*Between A.D. 1300 and 1600*

BY P. K. GODE, M.A.

AUFRECHT<sup>1</sup> records a few MSS. of a commentary on the *Amarus'ataka* called the *Bhāvacintāmaṇi* by Caturbhuja Misra. Two<sup>2</sup> of these MSS. belong to the Govt. MSS. Library at the B.O.R. Institute, Poona. As the chronology of this commentary has not been studied by any scholar I propose to analyse these two MSS. available to me and record some data which may enable me to fix some limits for the date of this commentary.

The commentator bows to god Hari at the commencement of the commentary.<sup>3</sup> In the concluding verse<sup>4</sup> he gives

<sup>1</sup> C. C. I, 28—"Oudh, 1877, 16."

C. C. II, 5—"Rgb 321"—No 321 of 1884-87 (B.O.R. Institute.)

C. C. III, 7—"Bd. 365"—No. 365 of 1887-91 (B.O.R.I.) Out of the three MSS. recorded by Aufrecht two belong to the Government MSS. Library at the B.O.R.I.

<sup>2</sup> These are;—No. 321 of 1884-87 and No. 365 of 1887-91. These MSS. have been described by me on pp. 24-26 of my *Catalogue of Kāvya MSS.*, Vol. XIII, Part I (B.O.R.I.) 1940.

<sup>3</sup> MS. No. 321 of 1884-87 begins:—"श्रीकृष्णाय नमः ।

एकं बुंति यो पयोधरसं गृह्णाति संलिष्यति

प्रायोन्यामपरं प्रसादयति यः संप्रेक्ष्यते यं मुहुः ।

कस्याश्चिच्च कुचग्रहं प्रकुरुते संसेवते योनिशं

भृंगारत्निति तं नमामि सततं गोपालबालं हरिं ॥ १ ॥

<sup>4</sup> *Ibid.* folio 42. This verse reads as follows:—

"कापिहये स्वधुनीनीरपूरतीरनरस्थिते ।

चतुर्भुजेन वसता भावचिन्तामणिः कृतः ॥"

us the place of his residence *viz.*, “कापिल्य” which needs to be identified.

During the course of his commentary Caturbhuja Misra (=CM.) points out several *Alamkāras* contained in the *Amaru-sataka* stanzas. Some of them are :

अनुप्रास—fol. 2,	“ मध्यांतदीपकालंकारौ ”—fol. 15,
उपमा—fol. 2, 16, 26,	असंगति—fol. 17,
दीपक—fol. 2, 26, 42,	आक्षेप—fol. 17, 35, 39,
अनुशयाक्षेप—fol. 2,	अवसर—fol. 18,
अनुमान—fol. 4,	लेश—fol. 19,
सहोक्ति—fol. 5, 12, 17, 21, 41,	स्वभावाख्यानं—fol. 19, 24,
परिवृत्ति—fol. 6,	व्याजोक्ति—fol. 23, 30, 35,
विशेषोक्ति—fol. 6,	यत्नाक्षेप—fol. 23,
अप्रस्तुतप्रशंसा—fol. 7, 18, 31, 33, 36, 42,	परिकर—fol. 25,
स्वभावोक्ति—fol. 8,	समम्—fol. 25,
जाति—fol. 8, 18, 27, 34, 38, 41,	तद्गुण—fol. 26,
विशेषोक्ति—fol. 9, 16,	पर्यायोक्त—fol. 27, 39,
भ्रांतिमान्—fol. 9, 21,	यथासंख्यम्—fol. 29,
विषम—fol. 10, 15, 23, 31, 35,	“ चतुराविरोध ”—fol. 31,
समुच्चय—fol. 10, 29, 30, 41,	प्रश्नोत्तरम्—fol. 32,
विशेष—fol. 10, 20,	सामान्योक्ति—fol. 33,
विभावना—fol. 11, 12, 32, 37,	स्वभावन—fol. 33,
सूक्ष्म—fol. 11,	कर्तृदीपम्—fol. 37,
समाधि—fol. 13,	उपदेशाक्षेप—fol. 40,
पिहितम्—fol. 13,	उत्प्रेक्षा—fol. 40.

While pointing out some of the above *Alamkāras* CM. quotes their definitions such as :

- fol. 4—“ यत्र बलीयः कारणमालोक्याभूतमेव भूतमिति ।  
भावीति वा तथान्यत्कृध्यते तदप्यनुमानं ॥ ”
- fol. 8—“ स्वभावोक्तिस्तु डिभादेः स्वक्रियारूपवर्णनं । ”
- fol. 10—“ कर्तुः क्रियाफलावासिनैवानर्थः कश्चिद्भवे । स विषमः ”
- „ —“ तत्तिसद्विहेतावेकस्मिन् यत्रान्यत्तत्करं भवेत् समुच्चयोसौ ”
- fol. 11—“ क्रियायाः प्रतिषेधेपि फलव्यक्तिर्विभावना ”
- „ —“ इंगिताकारलक्ष्योर्थः सौक्ष्म्यं सूक्ष्म इति स्मृतः ”
- fol. 13—“ समाधिः सुकरं कार्यं कारणांतरयोगतः ”
- „ —“ यत्रापि प्रबलतया गुणः समानाधिकरणमसमानं ।  
अर्थांतरं पिदध्यादाविभूतं च तत्पिहितं ॥ ”

I desist from quoting other definitions for want of space.  
The commentary quotes from earlier works and authors  
noted below :

- अमरः—fol. 3, 6, 11, 14, 21, 22, 23, 31, 32, 36, 37, 41, 42,  
हलायुधः—fol. 4,  
विश्वः—fol. 7, 20, 23, 33, 34, 38,  
संगीते<sup>1</sup>—fol. 22.

<sup>1</sup> This extract reads as follows on Folio. 22 of MS. No. 321  
of 1884-87 (See also folio 28 of MS. No. 365 of 1887-91).

दृष्टिलक्षणानि संगीते यथा—

- 1—‘ सत्त्वमुद्विगतीदृष्टिर्दृष्टाविकसितास्थिरा ।
- 2—मुहुश्चला स्थिरापार्श्वविलोकनी बहिस्सुखी ॥
- 3—गूढावलोकनी शीघ्रनिवृत्ता च विलोकनात् ।
- 4—शंकायां शकित्वा दृष्टिरुक्तानि शंकसूरिणा ॥
- 5—मध्या निर्गमनोद्युक्ता भाति विस्फारितौ पुटौ ।
- 6—तारके चंचले यस्यैः सा स्याद्दृष्टिर्भयान्विता ॥
- 7—चकितद्विपुटस्निग्धतारकात्यंतलोहिता ।
- 8—रुचा भृकुटि भीमोग्रा रौद्रा दृष्टिरुदाहृता ॥

The lexicon विश्व quoted by CM. was composed in A.D. 1111, while हलायुध quoted on folio 4 is the author of the lexicon अभिधानरत्नमाला composed about 950 A.D.<sup>1</sup>

I have pointed out elsewhere<sup>2</sup> that Arjunavarmadeva, whose dates are A.D. 1211-1215, quotes the following stanza from the *Āryā-Saptasatī* in his commentary on the *Amarusataka* [Vide Page 12 of Kāvya-mālā No. 18 (*Amarusataka*)] :

“ यदुक्तं गोवर्धनाचार्येण—

अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः ।

इतरेन्धनजन्मा यो धूमः सोऽगुरु समुद्रवो धूपः ॥ ”

As Govardhanācārya was a contemporary of Jayadeva, the author of the *Gita-govinda*, who was a court-poet at the court of King Lakṣmaṇasena of Bengal (A.D. 1185-1206) Arjunavarmadeva was practically a junior contemporary of Govardhanācārya. Consequently the two contemporaries may be said to belong to the period A.D. 1150-1220. Arjunavarmadeva

9—स्थिरोद्धतपुटां रुक्षां किञ्चित्तरलतारकां ।

10—भृकुटी कुटिलां दृष्टिं कुद्धां ब्रूते हरप्रियः ॥

11—अथवा सापराधेपि भर्त्त्यैवं मानं त्यजन्ति etc.,

In Chapter VIII of the *Nāṭyasāstra* (Kāvya-mālā No. 42, 1894), p. 89 we find the subject of दृष्टिलक्षणाणि dealt with in detail. Compare lines 1, 8 and 10 in the above extract with the following lines in the *Nāṭyasāstra* (p. 89) :—

“ सत्त्वमुद्गिरती दप्ता दृष्टिस्तसाहसंभवा ॥ ५७ ॥ ”

“ रुक्षा स्थिरोद्धतपुटानिष्ठब्धोद्धततारका ।

कुटिलभृकुटिर्दृष्टिः कुद्धा कोधेऽभिधीयते ॥ ५६ ॥ ”

The work on संगीत quoted by CM. has evidently drawn its material from the above Section of the *Nāṭyasāstra*.

<sup>1</sup> Vide p. 414 of Keith : *Sanskrit Literature*, 1928.

<sup>2</sup> Vide my paper on “ A New Approach to the Date of Jayadeva ” etc. to be published shortly.

quotes the above verse of Govardhanācārya' in his comment on stanza 8 of the *Amarusataka*. This very verse is quoted by CM. in his *Bhāvacintāmaṇi* on this very stanza. CM., however, does not mention Govardhanācārya. He merely quotes the verse as follows on folio 5 of MS. No. 321 of 1884-87 :—

“ यदुक्तं । अन्यमुखे . . . . . सोगुरुमयोधूप इति ”

It appears from the above quotation that CM. had before him Arjunavarmadeva's commentary on the *Amarusataka*.

The foregoing evidence may warrant an inference that CM. composed his commentary *Bhāvacintāmaṇi* after c. A. D. 1250. The later limit to the date of this commentary is furnished by the date Samvat 1726 (=A.D. 1670)<sup>1</sup> of a MS. of this commentary at the B. O. R. Institute viz. No. 365 of 1887-91. This MS. also contains the stanza from the *Āryāṣaptasatī* referred to above. It occurs on folio 6 of this MS. We are thus in a position to fix the limits for the date of the commentary of CM. between about A.D. 1250 and 1600.

*Kāmpilya* mentioned by CM. as his native place is possibly identical with *Kampil* 28 miles northeast of Fattegad in the Farrakhabad district of the United Provinces. It is situated

<sup>1</sup> The Colophon of the MS. reads as follows :

“ कांपिल्ये स्वर्धुनीनीरपूरतीरनरस्थिते ।

चतुर्भुजेन वसता भावचिंतामणिः कृतः ॥ १ ॥

अमरक कविना रचितं शृंगारशतं यथामति मयैतत् ।

व्याख्यातं भो रसिका आस्यां बुविवृद्धये भवतां ॥ २ ॥

अमरकशतकस्येयं टीका संशोध्यतां बुधैः ।

परोपकारकरणशुद्धांतकरणाहितं ॥ ३ ॥

. . . . . सं १७२६ सावणसु १ . . . . . ॥

on the old Ganges<sup>1</sup> between Budaon and Farrakhabad as stated by Nandolal Dey (p. 88 of *Geogr. Dictionary*, 1927).

There is a town in Hospet *taluk* of the Bellary District called *Kāmpli* on the bank of Tungabhadra river.<sup>2</sup> I cannot say if this town has any connection with कांपिल्य, the native place of Caturbhuja Misra.

The editor of the *Amarusataka* mentions five commentators<sup>3</sup> of this poem but this number does not contain the name of CM. the author of the *Bhāvacintāmaṇi*.

It remains to be seen if any commentators of the *Amarusataka*, posterior to CM. refer to him in their commentaries.



<sup>1</sup> The expression “स्वर्धुनीनीरपूरतीरनरस्थिते” as applied to कांपिल्य by CM. supports the identification of कांपिल्य with *Kampil* on the old Ganges. स्वर्धुनी = स्वर्गज्ञा.

<sup>2</sup> Vide p. 721 of *Indian Companion* by G. H. Khandekar, Sept. 1884 (Law Printing Press, Poona).

<sup>3</sup> Vide p. 2 of Intro. to *Kāvya-mālā* 18 (*Amarusataka*)—The Commentators mentioned are :—(1) अर्जुनवर्मदेव, (2) वेमभूपाल, (3) रत्नदेव, (4) रविचन्द्र, (5) सूर्यदास and (6) शेषरामकृष्ण—Aufrecht mentions a few more as follows :

C. C. I. p. 28—कोकसंभव, ज्ञानानंद कलाधरसेन, नंदलाल, रामरत्न, शंकराचार्य, हरिहरभट्ट.

C. C. II. p. 5—देवशंकरभट्ट, वीरनारायणभूपाल, रत्नदेव,  
There are some anonymous commentaries mentioned by Aufrecht,



# THE DHARMATATTVAKALĀNIDHI OF MAHĀRĀJA PṚTHVĪCANDRA

BY K. MADHAVA KRISHNA SARMA, M. O. L.

THE *Dharmatattvakalānidhi* of *Mahārāja Pṛthvīcandra* is a very extensive work on *Dharmasāstra*. According to Prof. <sup>1</sup> P. V. Kane it consists of ten divisions called *Prakāśas*. Of these, the 7th, viz. the *Āśaucapṛakāśa* is available in the Baroda Oriental Institute. From this Prof. <sup>2</sup> Kane gives the following information.

“धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमहर्षि. His विरहs are कलिकालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाशs, 7th being on आशौच, Baroda O. I. No. 4006.”

Three more *Prakāśas* of the work are available in the Anup Sanskrit Library which is very rich in the collection of *Dharmasāstra*. These are the *Vyavahārāprakāśa*, the *Vratāprakāśa* and the *Samayāprakāśa*.<sup>3</sup> From these it is possible to give some information regarding its date which is not given by Prof. Kane.

## THE VYAVAHĀRAPRAKĀŚA

Paper. 299 folia. 14"×6". 11 lines in a page. *Devanāgarī script*. In fairly good order. Complete.

<sup>1</sup> *History of Dharmasāstra*, Vol. I, p. 566.

<sup>2</sup> *Ibid.*

<sup>3</sup> The present numbers of these in the Library are 2437, 2438 and 2432 respectively.

Begins :

सिद्धिः । गणेशाय नमः ।

विद्वद्भिः सह भूसुरैरनुदिनं स प्राड्विवाकः स्वयं

लोभक्रोधविवर्जितः कलयते यः पौरकार्यं कृती ।

धर्माधर्मविवेचकः क्षितिभृतां सन्मार्गदीक्षागुरुः

पृथ्वीचन्द्रनरेश्वरो व्यवहर्ति प्रस्तौति सत्प्रीतये ॥

Ends : एतानि ब्राह्मणस्य दण्डकारणानि भवन्तीत्यर्थः ।

इति श्रीमन्महीमण्डलाखण्डलश्रीनागमल्ल्यात्मजविषमप्रतिज्ञापरिपूरणपरायण-  
कलिकालकर्णप्रतापलङ्केश्वरशरणागत राजवज्रपञ्जरपरमवैष्णवरिपुगजसिंहेत्यादिनिज-  
बिरुदराजीविराजमानोन्नतमहाराजाधिराज श्रीपृथ्वीचन्द्रविरचिते धर्मतत्त्वकलानिधौ  
महानिबन्धे व्यवहारप्रकाशे द्यूतसमाह्वयादिनिरूपणं नाम चतुर्दश उल्लासः ॥

व्यवहारप्रकाशेऽत्र पृथ्वीचन्द्रविनिर्मिते ।

त्रिसप्ताभ्यधिकश्लोकसहस्रनवकं किल ॥

संवत् १९३० समये फाल्गुनसुदि १९ बुधवासरे हस्तनक्षत्रे श्रीसेहुण्डा-  
सुभनामनगरे महाराजाधिराजश्रीपृथ्वीचन्द्रदेवराज्ये तस्मिन्काले वर्तमाने श्रीवा-  
स्तव्यकायस्थपालून पुस्तकमिदमलेखि ॥ शुभमस्तु ॥

मङ्गलं लेखकानां च० ॥

This is divided into fourteen *Ullāsas*, the *Vyavahāra-svarīpatadbhedādi*, the *Āsedhabhāṣānādeyavyavahārādi*, the *Likhitabhukti*, the *Sākṣisākṣyanarhasākṣīprabuddhādi*, the *Divyādi*, the *Nirṇayādi*, the *Rṇādānapada*, the *Nikṣepādi*, the *Abhyupetyasusrūṣādi*, the *Samvidvyatikramakṛitānusayavikri-yāsampradānādi*, the *Vāgdaṇḍapārūṣyādi*, the *Sāhasastrīsam-grahaṇāstrīpūṣadharma*, the *Dāyabhāga* and the *Dyūtasamāhvayādi*.

## THE VRATAPRAKĀSA

Paper. 347 folia. 14"×6". 11 lines in a page. *Devanāgarī script.* . In fairly good order. Complete.

Begins : सिद्धिः ।

अमलकमलसंस्था लेखनीपुस्तकोद्य-

त्करयुगलसरोजा कुन्दमन्दारगौरा ।

धृतशशधरखण्डोल्लासिकोटीनचूडा

भवतु भवभयानां भङ्गिनी भारती नः ॥

Ends : इति श्रीमहाभारतोक्तानि महातपोव्रतानि ॥

इति श्रीमन्महीमण्डल० व्रतप्रकाशे प्रकीर्णकव्रतनिरूपणं नाम चतुर्दश  
उल्लासः ॥ व्रतप्रकाशः समाप्तः ॥ संवत् १९३९ समये सावण सुदि ४ सुक्र-  
वासरे लिखितं सीकायस्थगोलरि ॥ शुभमस्तु ॥ मङ्गलं भवतु ॥

A recent hand adds in pencil : श्लोक ११०००.

This also is divided into fourteen *Ullāsas*, the *Vratakarta-vyatā*, the *Paribhāṣā*, the *Pratipadādītithivrata*, the *Vāravrata*, the *Nakṣatravrata*, the *Yogavrata*, the *Yogakaraṇavrata*, the *Samkrāntivrata*, (10 and 11) the *Māsavrata*, the *Nānāmūsa-vrata*, the *Samvatsaravrata* and the *Prakīrṇakavrata*.

## THE SAMAYAPRAKĀSA

Paper. 28 folia. 14"×7". 20 lines in a page. *Devanāgarī script.* Injured. Incomplete, larger portion missing.

Ends :

अत्राश्वमेधिकं पुण्यं ज्ञातश्च लभते नरः ।

दानमक्षयतां याति पितृणां चापि तर्पणम् ॥

इति श्रीमन्महीमण्डल० विंशतितम उल्लासः समाप्तः ॥

षट्सहस्रीमितैः श्लोकैरुपेतोऽतिमनोहरः ।

तृतीयः पूर्वमगमत्प्रकाशः समयाभिधः ॥

स्वस्ति श्रीनृपशालिवाहनशके १५५१ शुक्लाब्दे आश्विनवदि अष्टम्यां भौमे  
पुनर्वसुन . . . . . ॥

According to the colophon this is the third *Prakāśa* and is divided into twenty *Ullāsas*. The MS. contains only *Ullāsas* 3—7 and 20 with several gaps. These *Ullāsas* are the *Ekabhaktādin-akṭanakṣatrasamaya*, the *Uḥavāsatiṭhivratācaryāṅganīyama*, the *Tiṭhisāmānyanīrṇaya*, the *Janmāṣṭamīmahālakṣmīvratasamayanīrṇaya* and the *Prakīrṇa* respectively.

The dates of the above MSS. are *Samvat* 1530, 1535 and *Saka* 1551. The endorsement at the end of the first MS. makes it clear that it was written during the reign of the author *Prṭhvicandra*. The date is *Samvat* 1530, i.e. A.D. 1472. On the basis of this we can safely assign *Prṭhvicandra* to the latter half of the 15th century. This ruler has not yet been identified. His date which is given here for the first time will probably enable us to identify him and also to know the historical events connected with his *Birudas*.

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## INSCRIPTIONS OF UTTARAMERŪR

BY A. N. KRISHNA AIYANGAR, M.A., L.T.

UTTARAMERŪR, lying about fifty miles by road to the south-west of Madras, is today a small town with a population of over 10,000. During the long period of its existence of over 1200 years it has passed through several vicissitudes, in spite of which the locality has retained many of its most interesting antiquities. Most of the shrines have a history of their own which could be constructed from the inscriptions engraved on their walls by the successive kings who held sway over the area. It is remarkable that several names found in the inscriptions as indicating the names of localities, streets, the fields and their channels, should still be found in current use. The persistence of these old names is found nowhere else to this extent and therefore constitutes a special feature of the place.

The inscriptional records of the place range from the times of the later Pallavas in the last quarter of the eighth century to the middle of the thirteenth which witnessed the downfall of the Cola empire. The unique feature of the records is the continuity of social life as depicted in them despite the political changes that followed the conflicts of the Rāṣṭrakūṭas, the Pallavas and the Colas etc. with one another. The famous inscriptions of Parāntaka recording the constitution, powers, method of electing committees and procedure

of the Sabhā of Uttaramerūr have long before become classic examples.<sup>1</sup> The inscriptions of Kaṇṇāradeva<sup>2</sup> of the Rāṣṭrakūṭa line indicating the penetration to the south of the Rāṣṭrakūṭa forces, draws pointed attention to the unsettled nature of the Cola boundary in the days that followed the defeat and death of Parāntaka I. (A.D. 907-52). The identification of the mysterious Pārthivendravarman, whose inscriptions are also recorded at Uttaramerūr, offers an interesting though somewhat baffling problem. Professor Nilakanta Sastri has suggested<sup>3</sup> that the name Pārthivendravarman may probably be only another name of Āditya Cola II.

The Department of South Indian Epigraphy has copied over 135 inscriptions from Uttaramerūr. Of these (which were copied in the years 1898 and 1923) those contained in the report for 1898 have all been published by the Department mostly in the *South Indian Inscriptions* and partly in the *Epigraphia Indica*. About 34 inscriptions still remain unedited. The Superintendent has been kind enough to consider my request in permitting me to read and edit some of these for my work. He has lent me the original impressions of some of these and has also checked my reading of these inscriptions in the light of the transcripts in his office and has given valuable advice in the selection of the readings.

<sup>1</sup> These were edited by Venkayya in the ASR 1904-05 and reproduced in his *Hindu Administrative Institutions in South India*, by Dr. S. K. Aiyangar (pp. 212-45). *Sir William Meyer Lectures* (1929-30). Professor Nilakanta Sastri verified the text of Venkayya *in situ* and published his critical text and translation in his *Studies in Cola History and Administration*, 1932 (University of Madras), pp. 131-175.

<sup>2</sup> e.g. 41 of 1898

77 of 1898

89 of 1898.

<sup>3</sup> *Studies in Cola History and Administration*, p. 123, footnote.

I record with pleasure my grateful thanks to Sri Rao Bahadur C. R. Krishnammacharlu, the Superintendent and Sri G. V. Srinivasa Rao, Senior Assistant to the Superintendent, for the kind help received from them.

The three inscriptions which are dealt with in this paper belong to the time Rājarāja the Great of the imperial Colas of the Vijayālaya line. Professor Nilakanta Sastri has dealt with, exhaustively, about his reign and has incidentally pointed out the usefulness of the *prasastis* of the Cola kings found in their inscriptions. Writes Professor Sastri :<sup>1</sup>

“The Pallavas and Pāṇḍyas followed the injunctions of the Dharma-sāstras, and in their copper plate grants, they caused a brief history of their ancestors to be engraved before recording the occasion for and the details relating to the particular gift. But Rājarāja was the first Tamil king who conceived the idea of formulating in set phrases an official record of the chief events of his reign which was to serve as an introduction to his stone-inscriptions. In this he was followed by almost every one of his successors on the Cola throne, and as we shall see that the *prasasti* of his son Rājendra I, which is rather brief in the early regnal years, grows in length as the reign advances and descriptions of fresh events are added on to it as they take place; these official ‘historical introductions’ in the Cola inscriptions are, in fact, an important aid to the discovery of the particular king to whose reign any given record belongs. Sometimes the same king used two or more forms of such introductions and Rājarāja I seems himself to have employed atleast three forms of which the one beginning ‘*tirumagal pola*’ was the most common from the eighth year onwards. In this introduction the only reference to the first campaign of the reign, seems

<sup>1</sup> *The Colas*, vol. I, pp. 201-2.

to be the phrase employed about Kāṇḍalūr S'ālai already quoted. A second form of the introduction also places the victory at S'ālai first among the achievements of the reign. Yet another dated in the twentieth year mentions that Rājarāja destroyed the town of Madurai, conquered the haughty kings of Kollam, Kolladesam and Koduṅgolur and that the kings of the sea waited on him."

The forgoing analysis of Professor Nilakanta Sastri summarises the essential features of these historical introductions and forms the main basis for all further work in the period. The three inscriptions which I have now selected for publication belong to the reign of Rājarāja and are numbered as 163, 164 and 165 of 1923 respectively.<sup>1</sup> While these three record the gifts by three different persons from three different localities of the place, the purpose of the grants is common, namely the maintenance of a perpetual lamp or *Nandā Vilakku*. The belief in the efficacy of the beneficial effects of such grants was common in those days and is continued even to the present day. The ceremonial rites make the presentation (*dāna*) of lamps obligatory on certain prescribed occasions. A lamp perpetually maintained in the presence of a divinity must of course help in the search for salvation.

## I

## 163 of 1923

This inscription of Rājakesari Rājarāja is engraved on the north wall of the Sundaravaradaperumāl temple at Uttaramerūr<sup>2</sup> in Tamil alphabet using grantha letters for

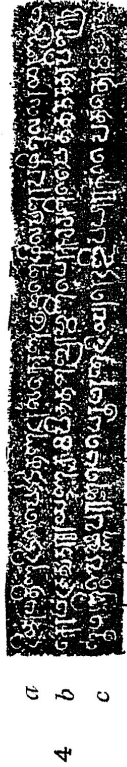
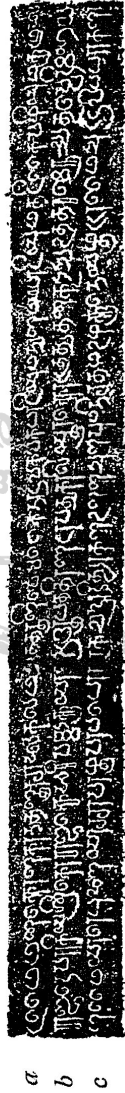
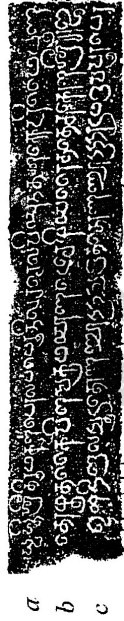
<sup>1</sup> *Annual Report of South Indian Epigraphy*, 1923, p. 77.

<sup>2</sup> *ibid.*, p. 77.



The scheme followed in the arrangement of the blocks of the inscription requires a word of explanation. The great length of the inscription necessitated breaking it into parts of manageable size for purposes of block-making which have been retained and numbered serially 1 to 4. The matter in block 1 marked *a* is continued in the corresponding portion *a* of blocks 2, 3, and 4; similarly *b* and *c* are to be read continuously in the corresponding portions of Nos. 2, 3 and 4. Read thus, the continuity of the text of the inscription is kept in tact.

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*ra, ma, ja, bha ha, sa* etc. Among conjunct consonants *Sva, S'rī, Sti, Sna, Kra, ndra, bra, tya, ṇḍa* are found in the grantha characters. <sup>1</sup>

The inscription records the gift of 96 sheep for the maintenance of a *Nandā vilakku* in the temple of Vellaimūrti Ālvār by one *Pokkaccāni* of the Brahmin caste and wife of Komaḍattu Nārāyaṇakramavittan belonging to Vāmanacceri, a part of Uttaramerūr. This charity was to be under the control of the *Perilamaiyār* who were to maintain it as long as the sun and moon endured, and to supply, every day, one-fourth measure of ghee for the maintenance of the lamp. In default, the duty of supervising the charity and enforcing it with sanctions was left in the hands of the Annual Committee or *Samvatsara Vāriyam* for the year, and the *S'rīvaiṣṇavas* of the locality. This is in conformity with the general practice mentioned in the several inscriptions of the time leaving such supervision in the hands of *S'rīvaiṣṇavas* in Viṣṇu temples and in the hands of *Maheśvaras* in the case of *S'iva* temples, and the familiar terms of *S'rīvaiṣṇavarākṣai* and *Māheśvararakṣai* found at the end of several inscriptions only establish the prevalence of the general practice.

<sup>2</sup> (1) Svasti S'rī [||] Tirumagal polap perunilac celviyun tanakke urimaipūṇḍa mai manakkola Kāṇḍalūr cālai kalamaruttaruli, Veṅgai nāduṇ Kaṅgapāḍiyum, Nulampapāḍiyum, Taḍikaivaliyum, <sup>3</sup> Kuḍamalaināduṇ

<sup>1</sup> This feature is common to all the three inscriptions edited in this paper.

<sup>2</sup> The necessary diacritical points not being available for Tamil letters *l* for ல and ள, *ḷ* for ழ and *ṛ* for ற have been used in the text of the inscriptions edited in this collection.

<sup>3</sup> In several inscriptions this is also called Taḍigaipāḍi. (தடிக்கைபாடி).

Kollamuñ Kalingamum, Eṇḍis'aipukaltara Īlamanḍalamum, Irattapādiyum tiṇḍiral veṇṇi taṇḍāl koṇḍa, ta (n)neḷil valar ūḷi ellā yāṇḍum

(2) Toḷuta kai vilaṅgum yāṇḍe s'eḷiyaraittes'ukol S'rī Rājarāja devarākiya S'rī Ko Rāja Kesari Varmmaṅkku Yāṇḍu, Irupattiraṇḍāvatu Kāliyūrkkottattu tankūṇṇu Uttaramerucaturvedi-maṅgalattu S'rī Veḷi-  
viṣṇugrahattu Vellaimūrti Ālvārku S'rī Vāmanacceri Komaḍattu Nārāyaṇakramavittan Brāhmaṇi Pokkaccāni vaitta, Nandā vilakku

(3) Onṇināl āḍu toṇṇūṇṇāru. Ittoṇṇūṇṇāṇḍum Ivvūr Pe(r)ḷamaiyāre puṇaiyāhaccāvā mūvāpperāḍāha Candrā dityarhal ulla alavum nis'adam, ulakku nei (Qmū) Muṭṭāmai aṭṭuvippārkalāha [I]. Muṭṭil avvāṇḍu Samvatsara vāriyañceykinṇa perumakkalum S'rī vaiṣṇavarāna Emperumāṇaḍiyāre daṇḍippārāka vaittom Mahāsa [bhaiyom II].

## II

164 of 1923

This is also an inscription of Rājārāja Cola having the same 'historical introduction' *tirumagaḷ pola* and copied from the same place. In the twenty-fourth year of Rājārāja one Narasingakramavittan of the Hṛṣīkesavacceri, a part of Uttaramerucaturvedimaṅgalam, a subdivision by itself in the bigger division of Kāliyūr Kottam, made a gift of a *Nandā vilakku* to S'rī Rāghavadeva (S'rī Rāma) attached to the temple of Sriveli Viṣṇu for which he placed at the disposal of the village Sabhā

<sup>1</sup> The letters in the bracket are supplied as they are missing.

96 sheep. This lamp was to be maintained by the supply of one-fourth measure of ghee, every day, as long as the sun and moon endured. The charity was to be managed by the *Perilamaiyār* who were to consider that the 96 sheep so gifted would maintain the same number of 96 *always i.e.* to say the annual decrease by death of old sheep would be replaced by annual births in the herd thus maintaining the same number. In default, the *Samvatsaravāriyam* or annual committee of the *Sabhā*, the *Sraddhāmantas* and the *S'rīvaiṣṇavas* were empowered to enquire and punish.

While agreeing mostly with the previous inscription for the wording this inscription denotes *Raṭṭapādi* as *Irattaiṭpādi* *Elarai ilakkamum* instead of merely saying *Irattaiṭpādiyum* as in 163 of 1923. The power of checking the default is given in this inscription to the *Sraddhāmantas* also, and not merely to the *Samvatsara vāriyam* and the *S'rīvaiṣṇavas* as in 163. Another part of the locality *Hrṣīkesavacceri* is mentioned.

(1) Svasti S'rī[<sup>1</sup>] Tirumagal polap perunilacclviyu<sup>1</sup>-  
ntanakke urimai pūṇḍa maimanakkolāk Kāndaḷūrccālai  
kalamaṟut(t)aruli Veṅkai nāḍuṁ Kaṅgaipāḍiyum Nuḷ<sup>2</sup>-  
ambapāḍiyum Taḍigaipāḍiyum Kuḍamalai nāḍuṁ Kolla  
muṁ Kalingamum eṇḍis'ai pukaltara Ḵamaṇḍalamum  
Irattaiṭpādi elarai ilakkamum tiṇḍiral venṇṇi<sup>3</sup> taṇḍāl koṇḍa  
tanneḷil<sup>4</sup> valarūli<sup>5</sup> ellā yāṇḍum toḷuda kai vilāṅgum  
yāṇḍe s'eḷiyaraittes'ukol

<sup>1</sup> யுந்தனக்கெ.

<sup>2</sup> Reads நுளம்ப.

<sup>3</sup> திண்டிற் றல் வென்றித்தண்டால்.

<sup>4</sup> தன்னெழில் is the reading in this inscription. In 163 of 1923 it reads தன்னெழில்.

<sup>5</sup> From here the inscription is not in a continuous line but appears to be at right angles for the rest of the line and for the

(2) S'rī Korāja Rājakesari parmarāna S'rī Rājārāja devaṟṟkku yāṇḍu 24<sup>1</sup> āvadu Kāliyūrkkottattu tan-kūrṟu<sup>2</sup> Uttaramerucaturvedi maṅgalattu, S'rī Veli viṣṇu gṛhattu ninṟuarliya S'rī Rāghava devaṟṟkku Sri Hṛṣi-kes'avacceri Surasāramapi Narasimka kramavittan vaitta<sup>3</sup> tirunāṇḍā vilakku<sup>4</sup> onṟukku vaitta āḍu tonṟuṟṟu āru. Ittonṟuṟṟu ārukkuṁ Ivvūr Perilamaiyāre puṇaiyāc cāvā mūvāp perāḍāha

(3) Candrādityar vara nittamuḷakku<sup>5</sup> nei<sup>6</sup> muṭṭa-mai aṭṭavippa(r)kaḷāhavuṁ. Muttil a(v)vaṇḍu<sup>7</sup> samvat-sara variyañce(y)yum Perumakkalum S'raddhāman-tarum<sup>8</sup> S'rīvaiṣṇavarum daṇḍippārāha Vaittom Mahā Sabhaiyom ||.<sup>9</sup>



A third inscription of Rājārāja (from the same place as the two previous records) with the 'same historical introduction' of *tirumagal pola* is recorded by 165 of 1923 and belongs to

corresponding portion of the next line which is indicated by two stars in the proper place.

<sup>1</sup> 24 ஆவது—24 in Tamil numerals.

<sup>2</sup> Reads தங்கூற்று.

<sup>3</sup> திருனாந்தா.

<sup>4</sup> ஒன்றுக்கு.

<sup>5</sup> Reads னித்தம்.

<sup>6</sup> னெ(ய்) for நெய்.

<sup>7</sup> அவாண்டு for அவ்வாண்டு.

<sup>8</sup> Reads மன்தரும்.

<sup>9</sup> The third line does not run to the full length of the first two lines and ends within half their space.

the 21st year of the reign. As there is no mention of the country of *Irattaiipāḍi* it has been surmised that the conquest of *Rattapāḍi* must have taken place after the 21st year<sup>1</sup> and as the same is referred to in the inscriptions of the 22nd year (e. g. 163 of 1923) it must have been completed before the 22nd year was over. Here is an instance of the use of the historical *prasastis* which carefully include the achievements of their kings as years roll on and grow in length with the length of the reign.

The object of the inscription is to record the gift of a perpetual lamp (*Nandā vilakku* to the Vellaimūrti Ālvār of S'rīveli Viṣṇugṛha by a resident of Nārāyaṇacceri (another part of Uttaramerūr) called Sanna Saṭṭi Kramavittan. For this purpose the donor gifted, (as in the case of 163 and 164 already noticed) 96 sheep under the same conditions with the stipulation that the lamp was to be maintained as long as the sun and moon endured. The *Perilamaiyār* had the supervision of the charity and were responsible for the supply of one-fourth measure of ghee every day for the lamp. Any default in the arrangement was to be enquired into, and the defaulter punished by the *S'raddhāmantas* and the *Srivaishnavas* of the place. This was probably intended to enforce the sanction as early as the default was noticeable and not to wait for the meeting of the *Sabhā*. The 96 sheep were to be considered, as in the earlier inscriptions, as perpetually maintaining their number. The omission of the *Samvatsara Vāriyam* or the Annual Committee enforce the sanctions is noteworthy.

(1) Svasti S'rī [||] Tirumagal polap perunilacceliyūn<sup>1</sup> tanakke<sup>2</sup> yurimaipūṇḍa maimanakkola Kāṇḍalūr

<sup>1</sup> Nilakanta Sastri, *Colas*, Vol. I, p. 210.

<sup>2</sup> Reads யுன் தனக்கெ.

<sup>3</sup> Reads யுரிமை.

cālai kalamaṛuttaruli Vengaināḍuñ Gaṅgaipāḍiyu(m)  
Nulampapāḍiyum Taḍigaipāḍiyuñ Kuḍamalaināḍuñ  
Kollamum Kaliṅgamum endis'ai puka

(2) Itara Īlamaṇḍalamum tiṇḍiral venṛi<sup>1</sup> taṇḍā(l)  
koṇḍa tanneḷil valaruḷi ellā yāṇḍuntoḷuda kai vilaṅgum  
yāṇḍe seḷiyaraittes'u koḷ Ko Rāja Rājakesari parma-  
rākiya S'rī Rājarāja tevaṛkku yāṇḍu irupattonṛāvadu  
Kāliyūrkkotṭattu tankūṛuttarameruc caturvvedi

(3) Maṇ(ga)lattu S'rī Veli Viṣṇugḥattu Vellai  
mūrtiāḷvārkku S'rī Nārāyaṇacceri Kilākkil S'anna S'aṭṭi  
kramavita(n)vaitta <sup>2</sup>Nandā vilakku onṛināl āḍu tonṇūṛ-  
ṛāru Ittonṇūṛṛā rukkum ivvūrp Perīlamaiyāre puṇaiyā-  
haccāvā mūvāpperāḍāha Candrāditya vaṛa nittam  
uḷakku nei muṭṭāmai aṭṭivippārkaḷāha. <sup>3</sup>Muttīl S'raddhā-  
mantarum S'rivaishnavarume daṇḍippār(ā)ka v(ai)ttom  
mahā sabhaiyom [||] <sup>4</sup>

<sup>1</sup> Reads வென்றி.

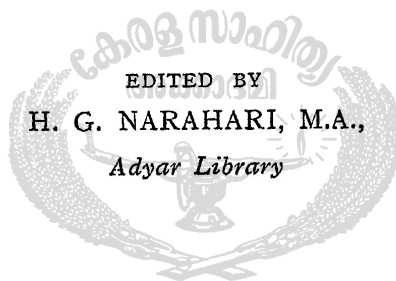
<sup>2</sup> Reads ஓந்தா.

<sup>3</sup> From here in this third line the inscription is continued on a different stone and exceeds the length of the other two lines about 3½ feet.

<sup>4</sup> I am thankful to Professor K. A. Nilakanta Sastri who kindly verified my reading of the inscriptions—164 and 165 and cleared my doubts in certain parts.

VIS'ESĀMRTA  
OF  
TRYAMBAKAMISRA

AN ORTHOGRAPHICAL LEXICON



ADYAR LIBRARY

1943



## PREFACE

IN the following pages I edit for the first time the text of the *Viseṣāmṛta* of *Tryambakamīśra*. It is a little known<sup>1</sup> orthographical lexicon which gives the several forms in which the same word may appear. What the *Kavirahasya* of *Halāyudha* is for Verbs, that this lexicon is for Nouns. *Oppert* was the first to know of the existence of a MS. of this work. In the Private Library of a Paravastu Venkatarāṅgācārya of Vizagapatam, he notices a MS. of the *Viseṣāmṛta*. He had no opportunity to examine the MS., and he does not mention<sup>2</sup> the name of the author of the work. Besides this, *Aufrecht*<sup>3</sup> was aware of only one other MS. which is deposited in the Govt. Oriental MSS. Library, Madras. He knew also that the author of the *Viseṣāmṛta* is *Tryambakamīśra*. The Adyar Library has another MS. of this work, and this was known to neither of these scholars. It is a fairly old palm-leaf MS., written in Telugu characters and contains 3 folia. It bears the shelf-number XX. G. 4, and is mentioned on p. 15a of the Second Part of the Library Catalogue. The work is here

<sup>1</sup> Mr. Ramavatara Sarma's *List of Sanskrit Lexical Works Known to Us* in the introduction to his edition of the *Kalpadrūkosā* (Gaekwad's Oriental Series, No. XLII) does not contain the name of the *Viseṣāmṛta*. He must, however, have been aware of the existence of the work, for he mentions its name on p. 48 of his introduction.

<sup>2</sup> *List of Sanskrit MSS. in Southern India*, I, 580.

<sup>3</sup> CC. I. 582 a; II. 138 a.

called *Viṣāṃṛta*, probably on the basis of the final colophon<sup>1</sup> which runs :

*Iti sṛīmadarūṇakāṭākṣavīkṣaṇasampāditānandamukundakarā-  
ravindanayanāravindapūjitaṭṭhāraṇḍasakutukacandra-  
sekharadayāvalambanacitātribhāvanasāmarthyajagadeka-  
paṇḍitahamvīrasrīmattṛyambakamisṛaviracitaṃ viṣāṃṛ-  
taṃ nnāma pāṇḍityarasāyanam sampūrṇam.*

The work is, however, called *Viseṣāṃṛta* in the last line of the final verse which runs :

*Sampūrṇam sakalāgamāntararasāsāsvādāṃ viseṣāṃṛtam*

But the name *Viṣāṃṛta* seems also to have the sanction of tradition. Thus in the introductory verses of the *S'abdārtha-kalpataru*<sup>2</sup> of *Veṅkata*, a reference is made to the *Viṣāṃṛta* as an earlier lexicon :

नानार्थरत्नमाला च पर्यायार्णव एव च ।  
शब्दशब्दार्थमञ्जूषा शब्दलिङ्गार्थचन्द्रिका ॥  
पर्यायरत्नमाला च शब्दरत्नं विषामृतम् ।  
सरस्वतीविलासश्च विद्वद्भिस्समुदाहृताः ॥

And there is no reason to believe<sup>3</sup> that this *Viṣāṃṛta* is different from the *Viseṣāṃṛta*, the work now on hand.

Very little information is available about the author. In the body of the text, he clearly cites no ancient author or work by name. The opening verse of the work is an invocation to *S'iva*, and this is proof of his being a S'aivaita. In

<sup>1</sup> *Fol.* 3b.

<sup>2</sup> *Descriptive Catalogue of Sanskrit MSS, in the Govt. Oriental MSS. Library, Madras*, Vol. III, pp. 1215.

<sup>3</sup> *Ibid.*, p. 1195.

the next verse, he speaks of his study of 32 commentaries before he compiled his list of words :

श्रीमद्द्वात्रिंशद्भाष्यप्रविगतपदवैचित्र्यविचित्रवृत्त्या

संज्ञातं शब्दजातं समरसमनसाकिञ्चिद्भूतं विलोक्य ।

श्रीमद्भाष्यविलासे परिगतपदतश्शेषबुद्ध्यात्सूक्ष्मं

कुर्वे निर्वाच्य भाष्यान्तरगतसरसान् सद्विशेषामृतौघान् ॥

It is not possible to say also anything definite as regards the date of the work. The *Viśeṣāmṛta* appears to be a late work belonging to the period when it was no longer the fashion to compose the major type of lexica, the synonymous or the homonymous. It probably belongs<sup>1</sup> to the group of lexica composed after the *Medinī* (c. 1200 A.D.)<sup>2</sup>. If so, the work cannot have been composed before c. 1200 A.D. It seems possible to restrict this *terminus a quo* further. In the verse cited just above, the *Viśeṣāmṛta* is described as a sort of supplement to the *Vāṇīvilāsa*. It is not impossible that this *Vāṇīvilāsa* is identical with the *Sarasvatīvilāsa* of *Saridvallabhamisra*,<sup>3</sup> and that *Vāṇī*, a synonym of *Sarasvatī* has been adopted in citation for the sake of metre. If so, the *Viśeṣāmṛta* should be regarded as later than the *Sarasvatīvilāsa* which also is probably later<sup>4</sup> than the *Medinī*. The *terminus ad quem* is given by the *S'abdārthakalpataru* which, as stated already, mentions it as an earlier lexicon. This work does not seem to have dated later than c. A. D. 1750,<sup>5</sup> so that A. D. 1700 will be the latest limit for the composition

<sup>1</sup> Ramavatara Sarma, *op. cit.*, pp. xli, xlviii.

<sup>2</sup> *Ibid.*, p. xl.

<sup>3</sup> The Adyar Library has a MS. (XIX. E. 4) of this work. A MS. (D. 1776.) of it is available also in the Govt. Oriental MSS. Library, Madras.

<sup>4</sup> Ramavatara Sarma, *op. cit.*, pp. xli, xlviii.

<sup>5</sup> See my *Manuscripts Notes* in the *Adyar Library Bulletin*, Vol. VII, p. 41.

of the *Viseṣāmṛta*. The date of the *Viseṣāmṛta* should, for the present, lie only between the two very broad limits, A.D. 1200 and 1700.

Of the *three* MSS. mentioned at the beginning of this introduction, only *two* were available to me. The Adyar Library recently got a transcript made from the Govt. Oriental Library MS. described under the number 1752 in the Descriptive Catalogue of that Library. This transcript bears the Adyar Library shelf-number LIV. B. 3. In the preparation of this Edition, I have collated this transcript with the Adyar Library MS. mentioned above. The latter is designated A, and the former B. There is very little difference in the readings given by these two MSS., and where one is corrupt, the other fails as much. I have been obliged to give my own suggestions in most cases, as is testified by the footnotes. A really good edition of the work is possible only when more MSS. are discovered. My endeavour at present is only to give as readable a text as possible as the material on hand allows me.

At the end of the text I append a list of those words whose variant forms the lexicon gives.

Before concluding, I must not forget to mention with gratitude the many kind suggestions offered by my professor, Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), in the preparation of this Edition.

H. G. NARAHARI

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शिवाभ्यां नमः

## विशेषामृतम्

त्र्यम्बकमिश्रविरचितं

[सौरे रासाधारं मौरीविशदां कथं कममानीयम् ।  
पौरीषालाधारं]<sup>1</sup> गौरीरमणं भजामि कमनीयम् ॥  
श्रीमद्वार्तिशब्दाभ्याप्रविगतपदवैचित्र्यविचित्रवृत्त्या  
संज्ञातं शब्दजातं समरसमनसार्किचिदूनं विलोक्य ।  
श्रीमद्व्याणीविलासे परिगतपदतः शेषबुद्ध्यातिमूक्ष्मं  
कुर्वे निर्वाच्य भाष्यान्तरगतसरसान्<sup>2</sup> सद्विशेषामृतौघान् ॥  
तन्निबन्धनसारेण करिष्यामि पदावलिम् ।  
कलयन्त्वलसद्बुद्ध्या सर्वभाष्यार्थवेदिनः ॥  
अनाध्यायमहं कुर्वे तदन<sup>3</sup>ध्ययनात्परम् ।  
एतत्स्वाध्यायसरसं तपःस्वाध्ययनात्परम्<sup>4</sup> ॥

<sup>1</sup> This verse is so far corrupt. Both A and B give this meaningless reading which seems to be hardly capable of rectification.

<sup>2</sup> There is metrical disturbance here, which does not occur if the wrong form द्वात्रिंशभाष्य, given by both A and B, is allowed to prevail.

<sup>3</sup> A reads सरणेः.

<sup>4</sup> B reads निर्विशेषा cett.

<sup>5</sup> A and B wrongly read अनाध्ययनात्परं.

<sup>6</sup> A reads स्वाध्यायनःपरं ; B reads स्वाध्यायतत्परम् .

विरिञ्चिनो विरिचनो विरिञ्ची च विरिञ्चनः ।  
 विरिञ्चश्च विरिञ्चिश्च विरिञ्चीरपि कथ्यते ॥ १ ॥  
 परमं परमेष्ठी च <sup>१</sup>परमश्चापि कथ्यते ।  
 पिता पितामहः पीता पैतामहपितामहौ ॥ २ ॥  
 स्वयंभूर्भूः स्वभूः स्वर्भूर्विधाता विधता विधा ।  
 धाता धता च द्रुहिणो द्रुहणः <sup>२</sup>द्रोहणो ऽपि च ॥ ३ ॥  
 पुण्डरिः<sup>३</sup> पुण्डरी पुण्डूः<sup>४</sup> पुण्डरीको (ऽथ पुण्डूकः)<sup>५</sup> ।  
 महादेवो महोदेवो वामदेवो ऽपि वामनः ॥ ४ ॥  
 भवा भवानी शर्वाणी शर्वा सर्वा च मङ्गळा<sup>६</sup> ।  
 सर्वा सर्वा मङ्गळा च सार्वभा सर्वमङ्गळा ॥ ५ ॥  
 चण्डिका चाण्डिका चण्डी मयुर्मायुश्च किंनरे ।  
 महद्विलं महविलं महाविलमहाबलौ ॥ ६ ॥  
 धरा धारा धिरा धीरा वसुधा वसुधी सुधी ।  
 अनुपं चाप्यनूपं चानूपं चाप्यनूपकम् ॥ ७ ॥  
 गोष्ठं गौष्ठं च गोष्ठी च गोष्ठीनं गौष्ठिकं तथा ।  
 जीमूतो वनमूतश्च जीवमूतश्च जीवनः<sup>७</sup> ॥ ८ ॥  
 स्यादक्षिणा दक्षिणानी चाभ्रं चाभ्रश्च वारिदे ।  
 बलिध्वंसी बलध्वंसः कमलं<sup>८</sup> कमला मता ॥ ९ ॥  
 देवता देवतो दैवं दैवतं देव इत्यपि ।

<sup>१</sup> A is worm-eaten here ; B reads परोरश्चापि.

<sup>२</sup> Both A and B read दृषणो प्रोषणोपि च.

<sup>३</sup> A and B both read पुण्डरी here also, which is meaningless.

<sup>४</sup> A is worm-eaten here ; B wrongly reads पुण्डः.

<sup>५</sup> A and B are here worm-eaten. This is my suggestion to fill up the gap.

<sup>६</sup> Both A and B wrongly read वागळी.

<sup>७</sup> Both A and B repeat this half as the latter part of verse 33.

<sup>८</sup> A reads कमला च cett ; B reads कमा च cett, Both are absurd.

दिविषत्स्यादिविषदो दिविसद्विवसत्तथा ॥ १० ॥  
 स्वः स्वर्गः स्वर्गसर्गश्च<sup>१</sup> सुरद्विद् च सुरद्विषः ।  
 ब्रह्मा ब्रह्म च ब्रह्मश्च स्रष्टा स्रष्टश्च संमतः ॥ ११ ॥  
 परमेष्ठी<sup>२</sup> पारमिष्टिः<sup>३</sup> परमेष्ठीरपि स्मृतः ।  
 स्यादिन्द्रावरजश्चेन्द्रावरः पद्मा च पद्मिनी ॥ १२ ॥  
 चक्रपाणिश्चक्रपाणी शिखरं शेखरं तथा ।  
 स्याद्विष्वसृद्धिश्चसृजो<sup>४</sup> गिरीशो गिरिशस्तथा ॥ १३ ॥  
 मृडो मृडी कृत्तिवासाः कृत्तिवासोऽपि दृश्यते ।  
 पुष्पधन्वा पुष्पधन्वो दुन्दुभिर्दुन्दुभोऽपि च ॥ १४ ॥  
 कौमोदकी कौमुदकी नन्दको नन्दकं तथा ।  
 पाञ्चजन्यः पाञ्चजन्यं शौरी शौरिश्च संमतः ॥ १५ ॥  
 अजगाव<sup>५</sup> अजीगावमजगोऽजगवं तथा ।  
 स्यात्पारिषत्पारिषदो दुर्गा दुर्गी च दुर्गिका ॥ १६ ॥  
 सुनासिरः सुनासीरः पुरन्दश्च पुरन्दरः ।  
 प्राकाम्यं च प्रकाम्यश्च प्राकाम्यस्तेऽपि न स्त्रियाम् ॥ १७ ॥  
 पद्मनाभिः पद्मनाभः पद्मगर्भादिकं व्रजेत् ।  
 व्योमकेशो व्योमकेशी वृत्रहा वृत्रहोऽपि च ॥ १८ ॥  
 वास्तोष्पतिर्वास्तुपतिः कुलीशं कुलिशं तथा ।  
 वैनतेयो वैनतेयोऽग्रश्चौग्री<sup>६</sup> च संमतः ॥ १९ ॥

<sup>१</sup> A reads स्वर्गस्वर्गश्च ; B reads स्वर्गसर्गश्च which is wrong.

<sup>२</sup> A has lacunae here ; B reads परमेष्ठी.

<sup>३</sup> A and B read पारमिष्टिः

<sup>४</sup> A and B wrongly read स्याद्विष्व सृद्धिश्च सृजो.

<sup>५</sup> A and B read आजगाव.

<sup>६</sup> This is my suggestion. A and B have both wrong readings here. A reads वैनतेयं स्तोमश्चौग्री ; B has वैनतेयः स्तोमश्चौग्री.

धूर्जटिर्धूर्जटी चैव नमुचिर्नमुचीति च ।  
 ध्वग्ध्वजश्च ध्वजेत्युक्तं दम्भोलिः क्लीबपुंसयोः ॥ २० ॥  
 सुधर्मा च स्वधर्मा च मेनका मेनकीति च ।  
 मेघवाहो मेघवहो मेघवाहन इत्यपि ॥ २१ ॥  
 अमरा चामरी चामाप्यमरावतिरित्यपि ।  
 अमर्या चामरवती चामरा चामरावती ॥ २२ ॥  
 जातवेदो जातवेदांश्चि'तवेदो ऽपि दृश्यते ।  
 आश्रयाशी चाश्रयाशो बर्हिः शुष्माप्यदन्तकः ॥ २३ ॥  
 कृष्णवर्त्मा च कृष्णश्च वर्त्मो वर्त्मीति कथ्यते ।  
 बाडवो बडवश्चैव बाडवो वाडवानलः<sup>१</sup> ॥ २४ ॥  
 क्षरः क्षारोऽपि रक्षा च रक्षो भस्मनि पुंस्यपि ।  
 क्रव्यादः क्रव्यदः क्रव्यात्क्रव्यादिकमपीष्यते ॥ २५ ॥  
 कोणपः कोणपी कोणः कोणी कोणिश्च संमतः ।  
 समवर्ती समावर्ती समवर्तिरपीष्यते ॥ २६ ॥  
 असुरश्चासुरो ऽपि स्याच्छमनः शमगः शमः ।  
 जगत्प्राणो जगत्प्राणी जागत्प्राणश्च कथ्यते ॥ २७ ॥  
 मनुष्यधर्मा मानुष्यो मनुष्यो धर्म इत्यपि ।  
 विश्रवो वैश्रवो वैश्रो वैश्रवाश्चापि विश्रवः ॥ २८ ॥  
 विश्रवान्स्यद्वैश्रवणो वैश्रवाणो ऽपि दृश्यते ।  
 मयुर्मायुर्मयूरश्च मायूरो ऽपि च दृश्यते ॥ २९ ॥  
 वियतश्च वियच्चैव यच्च विर्वीति च कचित् ।  
 अन्नमूरन्नमुश्चान्नश्चाभीति तु विदृश्यते ॥ ३० ॥

<sup>१</sup> A and B both read here स्तित cett.

<sup>२</sup> A and B both read वाडवानले.



प्रतीच्यथापि प्रातीचमनुविद्धयन्ति<sup>1</sup> कामतः ।  
 ताम्रपर्णी ताम्रवर्णी ताम्रकर्णी तु च क्वचित् ॥ ३१ ॥  
 ताम्रकर्णी ताम्रकर्णिस्ताम्रकी ताम्रकं स्मृतम् ।  
 ताम्रकर्णी<sup>2</sup> च दिग्दन्ती कान्ताभेदे सुसंमतः ॥ ३२ ॥  
 अञ्जना चाञ्जनी चाञ्जा चाञ्जी स्यादञ्जनावती ।  
 जीमूतो वनमूतश्च जीवमूतश्च जीवदः ॥ ३३ ॥  
 गर्जी च गर्जितो गर्जो गर्जङ्गिकमपि स्मृतम् ।  
 क्षणप्रभः स्यात्क्षणिका क्षणका च क्षणप्रभा ॥ ३४ ॥  
 विद्युता विद्युदा विद्युत्तटिता तटिदा तटित् ।  
 वृष्टौ वर्षं वर्षणं च वर्षो वर्षाश्च वर्षणम् ॥ ३५ ॥  
 अवग्राहो ऽवग्रहश्च ग्राहो च ग्रह इत्यपि ।  
 उपलश्चोपलं चोपं पलं चोपालमित्यपि ॥ ३६ ॥  
 अब्जोऽब्जं चाब्जकश्चाब्जिनी<sup>3</sup> ति सुधाकरे ।  
 प्रसादश्च प्रसादं च सादः सादं च सादनम् ॥ ३७ ॥  
 लक्ष्यं लक्षं लक्षणं च लक्ष्मणं लक्ष्म लान्छने ।  
 पालिः पाली च पालिश्च<sup>4</sup> पालिकश्च<sup>5</sup> निकेतने ॥ ३८ ॥  
 नीहारो निहरश्चैव निहारो नीहरो ऽपि च ।  
 हिमनी च हिमानी च हीमानी हिमसंहतौ ॥ ३९ ॥  
 मरुर्मरिर्गुर्मूरी मिरुश्चापि मरुस्थले ।  
 धनुर्धन्वं धनवनं धन्वा धिन्वा धनुर्मतौ ॥ ४० ॥

<sup>1</sup> A and B both read ०मन्वमध्यापि which conveys no sense.

<sup>2</sup> A and B read ताम्रशेती.

<sup>3</sup> A and B read बज्जरीरीत्युमसुधाकरे which is absurd.

<sup>4</sup> A and B read only पालिश्च which is redundant.

<sup>5</sup> A and B have पालिश्चापि न. I suggest this form.

विष्टपं विष्टभं विष्टं विभं वष्टभवेष्टभे ।  
 निकेतनं च नीकेतं केतं नीकेतनं गृहे ॥ ४१ ॥  
 एडूकं चैडूकं चापि वस्त्यं वास्त्यं च वास्ति च ।  
 निकायश्च निकायं च नीकायं निलये मतम् ॥ ४२ ॥  
 धिष्ण्यं<sup>१</sup> धैष्ण्यं<sup>२</sup> च धीष्ण्यं<sup>३</sup> च दिष्टिश्चापि गृहे मतम् ।  
 निलयं विलयं चैव संस्त्यानं<sup>४</sup> संस्त्यनं तथा ॥ ४३ ॥  
 वसनं च वसानं च निवसं च निवासनम् ।  
 निवासनं निवसनं वासं वासश्च मन्दिरे ॥ ४४ ॥  
 नभो नभं नभसनं नभसं नभनं च खे ।  
 भरको भारको भर्ता हरको ऽपि च तादृशः ॥ ४५ ॥  
 उपकारश्चोपकारी घटकारो ऽपि तादृशः ।  
 चलनं चालनं चापि वेदना परिवेदनम् ॥ ४६ ॥  
 सेवा च सेवनं चापि हुताशश्च हुताशनः ।  
 कुपितः कोपितः कोपी कोपवान्कोपको ऽपि च ॥ ४७ ॥  
 उपालम्भ्यश्चोपलम्भ्यो लम्भ्यश्चेति तथा मतः ।  
 विशोषणं च शोषश्च शोषणं समशोषणम् ॥ ४८ ॥  
 तुर्यश्चतुर्यश्चरमश्चतुष्टं च चतुष्टयः ।  
 तापः प्रतापः संतापः समतापश्च तापनम् ॥ ४९ ॥  
 सत्कारी चापि सत्कारसे घटकारो ऽपि तादृशः ।  
 उपकारोऽपि नान्तः स्यादित्यादादेव<sup>६</sup> येषु ते ॥ ५० ॥

<sup>१</sup> A and B read ष्यं.

<sup>२</sup> A and B have ष्यं.

<sup>३</sup> A and B read ष्यं.

<sup>४</sup> A and B have ष्यं.

<sup>५</sup> A and B both have संस्त्यायं संस्त्ययं.

<sup>६</sup> A and B both read thus. It is not clear.

वेदना वेदनं चापि परिवेदनमित्यपि ।  
 चारः प्रचारः संचारश्चरणं चर इत्यपि ॥ ५१ ॥  
 त्यजेतवांस्त्याजितवांस्त्यक्तवांस्त्वं हि तादृशः ।  
 आर्तिकत्वं चार्तिकृत्यमार्तिकं रणमित्यपि ॥ ५२ ॥  
 हर्ता च हारको हारी हरको भरकस्तथा ।  
 भर्ता च भारको भारी भारवो ऽपि च दृश्यते ॥ ५३ ॥  
 गृह्णाति चापि गृह्णन्ति गृणन्ती च गृणातिका<sup>१</sup> ।  
 लता च लतिका चापि तती च ततिकापि च ॥ ५४ ॥  
 सन्धः स्थितः स्थश्च तथा याजको याज्य इत्यपि ।  
 याजी च याजको दीक्षो दीक्षवान्दीक्षितश्च सः ॥ ५५ ॥  
 अन्तोऽवसायी चान्तेवसायीचान्तेय इत्यपि ।  
 समज्या च समाज्या च समाजः समजस्तथा ॥ ५६ ॥  
 आस्थायी चाप्युपस्थायी<sup>२</sup> चास्थानं चापि च स्त्रियाम् ।  
 अध्वरश्चाध्वर्युरपि होता होतकहोतरौ ॥ ५७ ॥  
 वेदिवेदी च वैदी च<sup>३</sup> वेदिका चापि वैदिकी ।  
 कुशलः कुशली चापि कुशी कुशलवानपि ॥ ५८ ॥  
 दक्षिणेयो दक्षिणावान्दक्षिण्यो दक्षिणोऽपि च ।  
 कुमनाः दुर्मनश्चापि विमनाश्चामना अपि ॥ ५९ ॥  
 परिक्षिकः परिक्षी च पारिक्षकपरीक्षकौ ।  
 उदारश्चाप्युदारेति<sup>४</sup> सकलं<sup>५</sup> सकलोऽपि च ॥ ६० ॥

<sup>१</sup> This entire line is not clear.

<sup>२</sup> A and B both read चाप्युपस्थायी.

<sup>३</sup> B absurdly reads वेदाधिकं वेदी.

<sup>४</sup> A has lacunae ; B reads वेदारश्चोदार इति.

<sup>५</sup> A reads सुककील ; B has सकील.

वित्तो वेत्ता<sup>१</sup> विवित्ती च वित्तको वित्तवैत्तिकौ ।  
 लुब्धश्च लुब्धको लौभ्ये लोभी लोभक इत्यपि ॥ ६१ ॥  
 वेश्या वश्या च वेशी च वेशिनी वेश्यकापि च ।  
 धन्या च धनिका धानाप्याधानी धानकोऽपि च ॥ ६२ ॥  
 कम्पः कमयिता कामी कामुको काम्य इत्यपि ।  
 पल्लः पल्लविको फल्ली पल्लवः पल्लवी तथा ॥ ६३ ॥  
 दयावांश्च दयालुश्च दयाकारी दयायुते ।  
 वत्सको<sup>२</sup> वत्तिको वत्सी मत्सरी मात्सरी तथा ॥ ६४ ॥  
 भक्षी च भक्षणो भाक्षी भक्ष्यवानपि तादृशः ।  
 श्रद्धावान्श्रद्धाबालुश्च श्रद्धालुः श्राद्ध<sup>३</sup> इत्यपि ॥ ६५ ॥  
 चण्डः प्रचण्डश्चण्डालश्चण्डचाण्डिक चण्डिकाः ।  
 प्रसारी च विसारी च सारी सरक इत्यपि ॥ ६६ ॥  
 जागरूको जागरिको<sup>४</sup> जाग्रो जाग्रतिकोऽपि च ।  
 वाचालो वाचिको वाची वाचाटोऽपि च दृश्यते ॥ ६७ ॥  
 मायाकोऽपि च मायी च मायिकोऽपि च तादृशः ।  
 निःस्वो निःस्वी निःस्वकोऽपि दरिद्रोऽथ दरिद्रकः<sup>५</sup> ॥ ६८ ॥  
 सुषमा सुषमी चापि श्रितश्चाश्रित इत्यपि ।  
 वाशितं वशितं<sup>६</sup> चैव जतुका जतु जातुकम् ॥ ६९ ॥  
 कौटिल्यं कुटिलं चापि वरेण्यो वर्य इत्यपि ।

<sup>१</sup> A and B both read चैत्तो.

<sup>२</sup> A and B read वत्सलो.

<sup>३</sup> A is broken here ; B has श्रद्ध.

<sup>४</sup> A and B read जागरीको.

<sup>५</sup> A reads दरिद्रो दारिकेपि च ; B has दरिद्रं cett.

<sup>६</sup> A and B read वार्षिका वारिकं.

अग्रमध्यं<sup>१</sup> चाग्रमिति विविशश्च<sup>२</sup> विविश्यकः<sup>३</sup> ॥ ७० ॥  
 पुष्कलः पुष्कलन्ती च पौष्कलोऽपि च दृश्यते ।  
 मलीमसं च मलिनं माली मालिन्यमित्यपि ॥ ७१ ॥  
 भुक्तिका चापि भुक्तिश्चात्युच्चैरुच्चक इत्यपि ।  
 उच्चलं चापि कथितं मणितं माणितं तथा ॥ ७२ ॥  
 विरुद्धं चापि वैरुध्यं रतं चापि रतिस्तथा ।  
 आरतिर्विरतिश्चापि वेष्टितं वष्टितं तथा ॥ ७३ ॥  
 ग्रथितं ग्रन्थितं ग्रन्थं विततं विस्तृतं ततः ।  
 अन्तर्गतं चान्तरं चाप्यन्तरङ्गं च कथ्यते ॥ ७४ ॥  
 मूर्च्छितं मूर्च्छिकं चापि मूर्च्छा मौच्छीति कथ्यते ।  
 पौरुष्यं पौरुषं चापि जघन्यं च जघन्यकम् ॥ ७५ ॥  
 क्षिप्तं परिक्षिप्तमपि विक्षिप्तं चापि तादृशम् ।  
 समौ मृतं च मृतकं वृतं परिवृतं तथा ॥ ७६ ॥  
 पुलकश्च पुलाकश्च पूलाकश्चापि<sup>४</sup> कथ्यते ।  
 प्रतिकूलं प्रतीकर्म प्रतीकारः प्रतिक्रिया ॥ ७७ ॥  
 भूतिकं भौतिकं चैव विभूतिर्भूतिरित्यपि ।  
 सहस्रमपि साहस्रं नियुतः प्रयुतोऽपि च ॥ ७८ ॥  
 जम्बुको जाम्बुको जम्बु जाम्बको जुम्बकोऽपि च ।  
 जम्बालोऽपि च जिम्बालो जञ्जुबालोऽपि च क्वचित् ॥ ७९ ॥  
 चिपिट<sup>५</sup>श्चिप्रटश्चैव<sup>६</sup> चिपुटश्चापुटोऽपि च ।

<sup>१</sup> A and B both read अग्रौ.

<sup>२</sup> A and B both read विविशश्च.

<sup>३</sup> Both A and B read विविश्यकः

<sup>४</sup> A reads पूलकं and B has पूलिक.

<sup>५</sup> A reads चिप्यट.

<sup>६</sup> A and B both read श्वपुट.

चपेटिका चपेटाच<sup>1</sup> चपेटः<sup>2</sup> पुटिकापि च ॥ ८० ॥  
 आलोकश्च विलोकोऽपि लोकोऽपि च विलोकनम् ।  
 मानदो<sup>3</sup> मानितश्चापि<sup>4</sup> पटको<sup>5</sup> पटलो<sup>6</sup>ऽपि च ॥ ८१ ॥

एतच्छब्दपरंपरार्थकलने द्वात्रिंशद्भाष्यावली-  
 प्रोद्यत्सारविलासभासुरलसत्त्वान्तो विना भूतले ।  
 को वेत्त्येव विचिन्त्य निर्मलधिया पुत्रोपरम्याम्यहो  
 नो चेदेवमहो महेश्वरसमः को वास्ति सर्वकषः ॥  
 श्रीमच्चन्द्रकिशोरखेलनलसन्मौलीसमालोकन-  
 प्रोद्यन्मानसचन्द्रशेखरदयासंप्राप्तविद्यानिधेः ।  
 श्रीमत्त्र्यम्बकमिश्रविश्रुतरतः सम्यक्कृतं सादरं  
 संपूर्णं सकलागमान्तररसास्वादं विशेषामृतम् ॥

इति श्रीमदरुणकटाक्षवीक्षणसंपादितानन्दमुकुन्दकरारविन्दनयनार-  
 विन्दपूजितपदारविन्दसकुलुचन्द्रशेखरदयात्रलम्बनचितत्रिभावन-  
 सामर्थ्यजगदेकपण्डितहंवीरश्रीमन्त्र्यम्बकमिश्रविरचितं  
 विशेषामृतं नाम पाण्डित्यरसायनं संपूर्णम् ॥

<sup>1</sup> A and B both have चपुटिका.

<sup>2</sup> A and B both have चापुटी.

<sup>3</sup> A and B read मानकी.

<sup>4</sup> A and B have मानवो.

<sup>5</sup> Both A and B read पंटहो.

<sup>6</sup> A and B read पटवो.

<sup>7</sup> The metre is disturbed here. There is no such difficulty if the original form द्वात्रिंशद्भाष्यावली, given by both A and B, is allowed to remain.

## APPENDIX

[This is an Index of those words whose variant forms are given by the lexicon. The numbers refer to the verses in which the words occur.]

अग्र ७०; अजगव १६; अञ्जना ३३; अध्वर ५७; अन्त ५६; अन्तर्गत ७४; अनूप ७; अब्ज ३७; अभ्र ३०; अभ्रमु ३०; अमरा २२; अमरावती २२; अवग्रह ३६; असुर २७.

आरति ७३; आर्तिकत्व ५२; आलोक ८१; आश्रयाश २३; आस्थायी ५७. उग्र १९; उच्चैः ७२; उदार ६०; उपकार ४६; उपल ३६; उपलम्भ्य ४८. एङ्क ४२.

कमला ९; कम्प ६३; कामुक ६३; कुपित ४७; कुलिश १९; कुश ५८; कृतिवासस् १४; कृष्णवर्त्मन् २४; कोण २६; कोणप २६; कौटिल्य ७०; कौमोदकी १५; क्रव्याद २५.

क्षणिका ३४; क्षार २५.

गर्जी ३४; गिरिश १३; गृह्णाति ५४; गोष्ठ ८; गोष्ठीन ८; ग्रथित ७४; ग्राह ३६.

चक्रपाणि १३; चण्डिका ६; चतुष्टय ४९; चपेटिका ८०; चलन ४६; चार ५१; चिपिट ८०.

जगत्प्राण २७; जघन्य ७५; जतुका ६९; जम्बाल ७९; जम्बुक ७९; जागरूक ६७; जातवेद २३; जीमूत ८; जीमूत ३३.

तटित ३५; तती ५४; ताप ४९; ताम्रकर्णी ३२; ताम्रपर्णी ३१; तुर्य ४९; त्यक्तवान् ५२.

दक्षिणा ९; दक्षिण्य ९; दम्भोलि २०; दयाकारी ६४; दयालु ६४; दरिद्र ६८; दाक्षिण्य ५९; दिविषद् १०; दुन्दुभि १४; दुर्गा १६; दुर्मनस् ५९; देवता १०; दैव १०; द्रुहिण ३.

धनुस् ४०; धन्या ६२; धाता ४३; धिष्ण्य ४३; धूर्जटि २०.

नन्दक १५; नभस् ४५; निःस्व ६८; निकाय ४२; निकेतन ४१; नियुत ७८; निलय ४३; नीहार ३९.

पटक ८१; पद्मनाभ १८; पद्मा १२; परम २; परमेष्ठी १२; परिक्षिक ६०; पल्लव ६२; पाञ्चजन्य १५; पारिषद १६; पालि ३८; पितामह २; पुण्डरीक ४; पुरन्दर १७; पुलक ७७; पुष्कल ७१; पुष्पधन्वा १४; प्रतिकूल ७७; प्रतीकार ७७; प्रसाद ३७; प्रसारी ६६; प्राकाम्य १७.

बाडव २४; ब्रह्मा ११.

भक्षी ६५; भर्ता ४५; भवानी ५; भुक्ति ७२; भौतिक ७८.

मणित ७२; मत्सरिन् ६४; मनुष्यधर्मा २८; मयु २९; मयूर २९; मरु ४०; मलीमस ७१; महादेव ४; महाबिल ६; मानद ८१; मायी ६८; मालिन्ग ७१; मूर्च्छा ७५; मूर्च्छित ७५; मृड १४; मृत ७६; मेघवाह २१; मेनका २१. याजक ५५.

रक्षस् २५.

लक्ष्म ३८; लक्ष्य ३८; लता ५४; लोभी ६१.

वरुण्य ७०; वत्सक ६४; वर्त्मन् २४; वर्ष ३५; वसन ४४; वसुधा ७; वस्त्य ४२; वाचाल ६७; वामदेव ४; वाशिक ६९; वास्तोष्पति १९; विक्षिप्त ७६; वितत ७४; वित्त ६१; वित्तक ६१; विद्युत् ३५; विधाता ३; विभूति ७८; विमनस् ५९; वियत् ३०; विरिद्धिन् १; विरुद्ध ७३; विवश ७०; विश्रव २८; विश्वसृङ् १३; विष्टभ ४१; वृत् ७६; वृत्रहा १८; वेदना ४६, ५१; वेदि ५८; वेदिका ५८; वेष्टित ७३; वेद्या ६२; वैनेतेय १९; वैश्रवण २९; व्योमकेश १८.

शर्वा ५; शिखर १३; शोषण ४८; शौरी १५; श्रद्धालु ६५.

संस्त्यायन ४३; सकल ६०; सत्कार ५०; स्थ ५५; समज्या ५६; समवर्ती २६; सरक ६६; सर्वमङ्गला ५; सहस्र ७८; साद ३७; सुधर्मा २१; सुनासीर १७; सुरद्विद् ११; सुषमा ६९; सेवा ४७; स्रष्टा ११; स्वयंभूः ३; स्वर्ग ११.

हर्ता ५३; हिमानी ३९; हुताशन ४७; होता ५.



## A SANSKRIT LETTER OF MOHAMAD DARA SHUKOH

### ENGLISH TRANSLATION

I GIVE below a free English rendering of the Sanskrit letter, which was published in the October Issue of the Bulletin in 1940. As stated there, the letter was published in the way in which it was found in the manuscript, and in this translation, I am adding some notes where necessary emendations are suggested. All the sections begin with *Svasti S'rimat*. This is a form of beginning letters in Sanskrit. *Svasti* means welfare or long life and *S'rimat* means possessing auspiciousness. These two words are not added in the translation. The translation is only provisional. By the nature of the language employed in the letter, an accurate version is impossible. The corruptions in the text make the translation more difficult. It is hoped that even this provisional translation will be of help for the readers to understand the text. In the translation, the paragraph numbering is retained as it is found in the text and where there are noteworthy features in this numbering, they are explained in the notes.

- I. Prowess which cannot be taken away, or withstood ; generosity ; sweetness of words that have to be honoured in matters to be executed,

that deserve to be borne on the head, that cannot be deceived in the world, that deserves to be swallowed by the gods, that cannot be pierced through by scholars, that is a brother to nectar; bravery; majesty; heroism capable of discharging important duties; beauty; abundance of the highest dexterity which has attained to blissfulness and from which admixture of caste is taken away; adroitness—who is the abode of crowds of virtues beginning with these.

I. 1. 1. RASB. has स्वार्थकार्य after शौर्यौदार्य and सर्वविद्याचार्य after कार्यविचार्य. 1. 2. Read अभ्यवहाय for अत्यवहार्य. RASB. reads so. Read धुर्यवीर्य for धुर्यवर्य. Or perhaps धुर्यवर्य qualifies सौन्दर्य, *i.e.*, beauty deserving to be coveted by those in responsible positions. 1. 3. सौकर्य is repeated in RASB.

II. Who is a Chintamani (the celestial gem that provides all wishes of the worshippers) at the feet of the crescent-crested (Siva) that is being meditated upon in the minds for a long time by those who have escaped from worldly circumlocution, that has been anointed by the paste of the decoration of the brilliance of the cluster of rays that rise up together, that has the aggregate of the lustre of the moon, the fire and the sun, and that does not decay;

By whom have been deceived (*i.e.* surpassed) the master of words (Jupiter), the four-faced

(Brahman) and the wide-mouthed (Siva) by the beauty of the flow of sweetness in constructing and expressing extremely fascinating words.

II. 1. 1. Read समुदञ्चोचिः First written समुदञ्चोचिः. Then the anusvāra above द scored by a line. RASB. has चर्वणचर्वित for चर्वनचर्वित This section contains two distinct epithets. But स्वस्ति श्रीमत appears only once.

III. Who is the abode of the assemblages of all virtues ; whose brilliance is as fire as that of the fierce-rayed (sun) ; who is supremely handsome ; by whom is contemplated Rama, son of Dasaratha who is dark like a new cloud ; by whom has been imitated Parasūrama in point of gifts ; who is great in stature ; by whom has been imitated Rama (Balarama) in point of fair complexion ; by whom has been accomplished the study of Samans ; in whom is the termination of the poverty of the Brahmins ; who is a sporting ground for the goddess of speech ; by whom the high-born damsels have been deprived of self-control on account of the lustre of his body ; by whom the opponets have been driven away through friendliness ; who is free from wrath ; by whom has been resorted to the sipping of the nectar of auspicious benedictions ; by whom have been satisfied all the desires of the crowds of mendicants ; by whom has been conquered the god of love (Kamadeva) through his beauty ;

who has a shining string of fame ; for whom prostration has been begun by noble Brahmins with exalted and unrestrained epithets ; who is the transformation of sanctity ; who is an ornament to the learned ; by whom retirement has been resorted to ; by whom the curse of world's misery has been annihilated ; who has desire to help the ordinary good people ; who is a protector of kings with no desire (for rewards) at the time of their desire to speak to him ; by whom the exploits of Arjuna have been performed ; by whom the entire time has been devoted to the joy of learning ; by whom the celestial village has been planted on the earth ; in whose battles the enemies have been conquered.

III. 1. 2. Read श्यामदाक्षरवि. RASB. reads so. Read महायाम. RASB reads so. Read धावल्यानुकृत. RASB. reads so. 1. 3. Perhaps कृत before समधीत should come after साम. 1. 4. Read शुभाशीःसुधा. RASB. reads so. 1. 5. Read विस्फुरत्कीर्ति. RASB. reads विस्फुरितकीर्ति. Read द्विजवर. RASB. reads so. 1. 6. Read अतविश्राम. RASB. reads श्रान्तविश्राम. Read जगद्दुःख. RASB. reads so. RASB. reads पामरापामरोप for पापसत्पामरोप. विवक्षाम not clear. मा means time and perhaps it means at the time of desire to speak ; 1. 7. Read समाचरित for त्समाचरित.

IV. By whom the crowds of disputants, not to be censured and deserving of praises, were immediately turned into fire-flies at the rising up of the sun (in the form) of all-wisdom, endowed with clearness in composing prose and poetry with are capable of being

attained (only) through inestimable good deeds that can be earned (only) through the dust on the feet of Siva (Lord of Physicians), which deserve to be propitiated by the foremost among the best of men, which are capable of being enjoyed in rapture, which deserve to be spoken of, which deserve to be saluted by the over-lord of the gods (in the form) of groups of poets, which are capable of being enjoyed incessantly, which can be spoken of along with nectar, which can be properly understood (only) through wisdom, which are flawless (and) which appeal to the heart.

IV. 1. 1. Read पद्य for पद्या and गण्य for गम्य. वैद्यनाथ means शिव.

V. who is (like) the lord of Chandi (*i.e.* Siva) who is white like the mass of cuttle-fish bone (which is supposed to be the congealed seafoam), who is ferocious, who has performed the destruction of the very ferocious (demon) Munda and others, who is the master of the platform in the entire aggregate of the universe, sporting in dances and adorned with a heap of lotuses, by whom the head of the enemy of the lord of the earth was crushed to pieces reminding the deeds relating to Gandiva (the bow) of Arjuna at the time of the burning of the great Khandava (forest) having unexpected branches proceeding like fierce and uplifted circle of hands.

V. 1. 1. RASB. has काण्डकाण्ड after पकाण्ड. 1. 3. RASB. reads रासिक.

VI. By whom (even) the flocks of ravens with darkness terrible and crooked are made supremely resplendent by his lustre as of the fire at the time of deluge which swallows up the water to the bottom.

VI. 1. 1. RASB. reads ज्वालाजालजाज्वल्यमान ; 1. 2. RASB. reads कुटिलकालकालकालुष्य.

VII. Who is the abode for the repose of the play that cannot be transgressed, which has been resorted to by the entire host of sciences, which are an ocean of beauty (also salt) moving up, fondled by softness, shining forth, rising up and vert clear.

VII. 1. 1. Read लालित्यौल्लस्यमान. 1. 2. RASB. reads लंबनानिलयेषु. In this section, the words स्वस्ति श्रीमत् do not appear in the beginning. Perhaps this and the previous section were together counted as one, or this is an omission. Two separate epithets ending in a locative plural come together in a single section as in the 2nd section.

IX. By whom the three-fold world has been made into a hermitage ; whose prosperity is without an example (*i.e.* equal); by whom the imitation by the lustre of the cold-rayed (moon) has been encircled (*i.e.* made impossible); whose fame is a necklace of pearls to the world ; who has innumerable presents coming from the ends of the world (literally space); by

whom has been accomplished the eating of the nectar of the Lord's stories ; by whom has been effected the destruction of the assemblage of evil deeds ; by whom has been done the punishment of the wicked persons ; whose food is the nectar of auspicious benedictions uttered on the mention of the arrival of many kings announced by the door-keeper ; who has beautiful movements of the limbs ; who derives joy ; whose fame moves shining ; by whom the movements of evil-doers has been stopped ; by whom the conduct of good people is ever followed up ; whose conduct is good ; who is devoted to the thought of Brahman with no (other) thought ; whose conduct is widely known in the whole world-orb ; by whom the entire adultery has been wiped out ; by whom sorcery has been arrested ; by the spread of whose virtues, the (other) people have been surpassed ; who is an incarnation of Dharma ; by whom the crossing to the (other) shore of the ocean of worldly miseries has been taken up ; the flow of the nectar of whose words is resplendent ; who is a pilot in the ocean of literature ; who is a support to the world ; from the heads of whose enemies cut by the sword of very sharp edge along with their attendants, there is a shower of blood flowing without obstacle ; the progress of whose intellect is shining ; by whom the essence (of truth) has been known ;

the wandering of whose mind is like (that of) an elephant in the lake of supreme bliss ; who is an ornament to the orb of earth ; in the case of whose chiefs of proud enemies who are put to complete flight by the sound of the bows, the women of the harem have left off the jingling of the ornaments ; by whom revenge has been left off ; who does helps of various kinds to the virtuous ; who makes the world free from diseases ; by whom the syllable *Om* is (ever) remembered ; who is dedicated to Narayana who is free from (mental) modifications who has no form and who has a form ; by whom great authority has been won by the variety of his virtues ; by whom the expulsion of those that are opposed to Hari has been taken up ; by whom the deep gloom of the darkness of the Kali age has been completely destroyed through imitation of Prahlada ; by whom the banishment of the debased people has been accomplished ; by whom has been effected separation from the hosts of wicked people ; by whom has been adopted the remedy for the ruin of the three worlds ; by whom the splitting up of the poverty of the hosts of learned men has been accomplished ; who turns away his face from the wives of others ;

*(To be continued)*

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तरुणा रुद्रपुत्राः देवानां अभोजयितृणां अयजमानानां हन्तारः वहन्ति  
अमृतगमनाः शिलोच्चया इव । दृढान्यपि विश्वानि भुवनानि दिव्यान्यपि च बलेन  
प्रच्यावयन्ति ॥ (३)

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अर्थि येतिरे शुभे ।  
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥

चित्रैः । नानारूपैरभरणैर्वपुषे शोभार्थमलंकुर्वन्ति । वक्षस्सु रुक्मन्<sup>१</sup>  
हारान् अधियेतीरे प्रापयन्ति । शुभे शोभार्थो<sup>२</sup> तेषाम् । एषामंसेषु निषक्ता अभ-  
वन्नष्टयः । तेऽमी सह प्रादुर्भवन्ति । घाणि धूतयो भूमिम्<sup>३</sup> । बलेन दिवः पुत्राः ॥

नानारूपैरभरणैः शोभार्थमङ्गानि अलंकुर्वन्ति । वक्षस्सु रौक्मान् कवचान्  
अधियातयन्ति शोभार्थम् । अंसेषु चौषां निषक्ता भवन्ति ऋष्टय आयुधविशेषाः ।  
सह प्रादुर्भवन्ति बलेन दिवो नेतारः ॥ (४)

ईशानकृतो धुनयो रिशादंसो वातान् विद्युतस्तविषीभिरक्रत ।  
दुहन्त्यूर्ध्वदिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिजयः ॥

ईशानकृतः । ऐश्वर्यं कुर्वाणाः कम्पयितारो निशतामसितारो<sup>४</sup>  
वातान्विद्युतश्च बलैरकृण्वन् । दुभयन्ति<sup>५</sup> यदिव्यान्यभ्राणि धूतयो भूमिं  
पिन्वन्ति पयसा परितो गन्तारः<sup>६</sup> । पेवनं आप्यायनमिति ॥

<sup>१</sup> Read रुक्मान् .

<sup>२</sup> Read शोभार्थम् .

<sup>३</sup> घाणि धूतयो भूमिम् not wanted. There is a cross mark above the line before घाणि and a line is drawn below the line up to धू to indicate that the passage is to be deleted.

<sup>४</sup> Read रिशतामसितारो .

<sup>५</sup> Read दुहन्ति

<sup>६</sup> Read गन्तारः .

स्तोतृन् ईशितृन् कुर्वाणाः कम्पयितारः रिशादसः वातान् विद्युतश्च वर्षार्थं बलैः कुर्वन्ति । दुहन्ति मेघं दिव्यान्युदकानि कम्पयितारः । भूमिसोषधीः दुहन्ति उदकेन परितो गन्तारः ॥ (५)

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वामुवः ।

अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥

पिन्वन्ति । सिञ्चन्त्युदकानि मरुतः सुदानाः । तदेवोक्तम्—पयो घृतवत् सारवद्विदथेषु यज्ञेष्वामवन्तः । यथादित्यं<sup>१</sup> मिहे युद्धार्थं विनयन्ति वाजिनः । एवं सेकाय विनयन्त्यग्रं मरुतः । उत्सन्दुहन्ति स्तनयन्तमक्षितम् । उत्सो मेघ उत्सरन्त्यस्मादापः<sup>२</sup> इति ॥

पिन्वन्त्युदकानि मरुतः सुदानाः उदकं क्षरणवद्यज्ञेषु आभवन्तः । अन्तरिक्षात् ये दुहन्ति वर्षोदकमिति । घृतेन नो घृतप्वः पुनन्तु इति मन्त्रः । अश्वमिव बलिनं अमी सेचनाय मेघं शिक्षयन्ति । दुहन्ति च स्तनयन्तं अक्षीणं उत्साख्यं मेघम् ॥ (६)

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।

मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥

महिषासः । महान्तः प्रज्ञाप्राः<sup>३</sup> चित्रदीप्ताः पर्वता इव स्वबलाः शीघ्रस्यन्दनाः । मृगा इव हस्तवन्तः । गजास्तथोक्ताः । खातद<sup>४</sup> वानि-  
नानि<sup>५</sup> यदारुणीष्व<sup>६</sup> बडबासु बलान्ययुङ्ध्वम् ॥

<sup>१</sup> Read यथात्यं.

<sup>२</sup> Cf. N. 10. 9. This is not what is found in N.

<sup>३</sup> Read प्राज्ञाः

<sup>४</sup> Read खादथ.

<sup>५</sup> Read वनानि.

<sup>६</sup> Read यदा आरुणीषु.

महान्तः प्राज्ञाः चित्रदीप्तयः पर्वता इव स्वबलाः बलमहत्तया लघुजवाः  
सिंहमृगा इव गजानरण्यानि परिगृह्य यूयं खादथ यदा अरुणवर्णासु बडवासु  
बलानि अयुग्ध्वं बलमादाय स्वाश्वा अधितिष्ठथ इति ॥ (७)

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।  
क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥

सिंहा इव । सिंहस्सहतेः । सिंहा इव शब्दं कुर्वन्ति । प्रचे<sup>१</sup> ।  
पिशा रुखः<sup>२</sup> तरवो वा । पिशिराश्लेषणार्थः । ते इव । वृष + भिर्मरुतो<sup>३</sup>-  
ऽञ्जिभिः । सुपेशसो विश्ववेदसः सर्वविदः । पक्षिपः<sup>४</sup> क्षपयितारः ।  
तर्पयन्तः पृषतीभिः ऋष्टिभिश्च सहिताः । समित् सममेव गच्छन्ति ।  
बाधाससहिता<sup>५</sup> मनुष्याः । शवसा<sup>६</sup> अहिमन्यवः आहननशीलमनसः ।  
यद्वा अहीनज्ञानाः<sup>७</sup> ॥

सिंहा इव शब्दं कुर्वन्ति प्रकृष्टज्ञानाः । यथा पुरुषे मांसानि अवयवच्छिष्टानि  
एवं पदार्थैः सर्वैरेव मरुतः सुष्ठु आच्छिष्टा भवन्ति सर्वज्ञाः । उदकं पूरयन्तः  
पृषतीभिरश्वाभिः । ऋष्टिभिश्चायुधविशेषैः सममेव शत्रून् बाधितारः शवसा  
आहननशीला अभिमननाः ॥ (८)

<sup>१</sup> Read प्रचेतसः

<sup>२</sup> Word not clear. Perhaps अवयवाः

<sup>३</sup> One letter completely worm-eaten after वृष.

<sup>४</sup> Read only क्षिपः

<sup>५</sup> Read बाधासहिताः

<sup>६</sup> Started to write perhaps जी and corrected into श.

<sup>७</sup> नाः completely worm-eaten. Only a conjecture.

रोदसी आ वंदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।

आ बन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥

रोदसी शब्दापयत गणशः श्रयन्तो नृत्<sup>१</sup> सचन्तः शूराः शवसाहि-  
मन्यवः । आतिष्ठन्ति बन्धुरेषु अमन्तिरिव<sup>२</sup> दर्शनीयामतिरूपनाम<sup>३</sup> ।  
विद्युदिव च तिष्ठति मरुतो रथेषु वो दीप्तिः ॥

रोदसी स्वनिर्गमनेन शब्दापयत हे गणश्रियः इतरेतरयुक्ताः मनुष्याणां  
संभक्ताः शूराः शवसाहिमन्यवः । रथेषु ये बन्धुराः तेषु अमतिरिव रूपमिव  
दर्शनीयाः विद्युन्न अवतिष्ठते भूयो भूयः प्रस्फुरति यथा पदार्थानां रूपं बहिः  
स्थितं इति ॥ (९)

विश्ववेदसो रयिभिः समौकसुः संमिश्रासस्तविषीभिर्विरप्तिनः ।

अस्तार इषुं दधिरे गर्भस्त्योरनन्तबला वृषखादयो नरः ॥

विश्ववेदसः । सर्वज्ञा रथभिस्संसेविमानाः<sup>४</sup> संसेव्यमानाः संगताः ।  
बलैर्विरप्तिनो महान्तः । अस्तार इषुं दधिरे बाह्योरनन्तबलाः वृषखादयो  
नरः । वृषा येषां खादिराः युद्धं भवति<sup>५</sup> ॥

सर्वज्ञानाः धनैः समानस्थानाः महतोऽपि पर्वतादीन् आत्मबलैः संमिश्र-  
यन्तः क्षेप्तारः इषुं हस्तयोः धारयन्ति अनन्तबलाः वर्षणशीलखादिनामायुध-  
युक्ताः नेतारः ॥ (१०)

<sup>१</sup> Read नृत्.

<sup>२</sup> Read अमतिरिव.

<sup>३</sup> Read दर्शनीयाः । अमतिः रूपनाम.

<sup>४</sup> Read रयिभिः. The portion संसेविमानाः does not seem to be necessary. वि is mostly worm-eaten ; only a conjecture.

<sup>५</sup> Perhaps to need वृषा येषां खादयो युद्धे भवन्ति.

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो ई न पर्वतान् ।  
मखा अयासः स्वस्तो ध्रुवच्युतो दुध्रुकृतो मरुतो भ्राजहृष्टयः ॥

हिरण्ययेभिः । हिरण्यैश्चक्रैः स्थानां उदकस्य वर्धकाः पर्वतानुज्जिघ्नन्ते यथा आपथ्यः । पथो ये आगच्छन्ति रथाः । ते यथाग्रतः स्थितान् स्थानानुज्जिघ्नन्ते । मखाः पूज्या गन्तारः स्वयं सररन्तः<sup>१</sup> ध्रुवाणामपि च्यवकाः<sup>२</sup> दुर्धरमात्मानं कुर्वाणा मरुतो दितीष्टयः<sup>३</sup> ॥

हिरण्यैः पविभिः उदकस्य वर्धयितारः उद्धायन्ति तृणानीव पर्वतान् । दातारः गच्छन्तः स्वयमेव सरन्तः ध्रुवाणामपि च्यावयितारः दुर्धरस्य कर्मणः कर्तारः दीप्तायुवाः ॥ (११)

घृषुं पावकं वनिनं विचर्षणि रुद्रस्य सूनुं हवसा गृणीमसि ।  
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्वत श्रिये ॥

घृषुम् । घृषकं शोधकं उदकवन्तं<sup>४</sup> विद्रष्टारं रुद्रस्य सूनुं हवसा स्तोत्रेण<sup>५</sup>स्तुमो मारुतं गणः<sup>६</sup> । पत्नियस्य<sup>७</sup>रजसः प्रेरकं प्रवृद्धं यूयमपि तं मारुतं गणां<sup>८</sup> तृतीयसवनेऽन्वयाद्गृजीषिणं वृषणं सश्वयनार्थम्<sup>९</sup> ॥

<sup>१</sup> Read सरन्तः.

<sup>२</sup> Read च्यावकाः । च्य is partly worm-eaten. But there is no आ mark.

<sup>३</sup> Read दीप्तेष्टयः A little space left blank before ती.

<sup>४</sup> द mostly worm-eaten.

<sup>५</sup> त in स्तो worm-eaten.

<sup>६</sup> Read गणम्. This मारुतं गणं unnecessary here.

<sup>७</sup> Not clear.

Read गणं.

<sup>९</sup> Read सश्वत धनार्थम्.

घर्षणशीलं शोधकं भजनवन्तं विद्रष्टारं रुद्रस्य पुत्रं स्तोत्रेण स्तुमः ।  
उदकस्य प्रेरयितारं वृद्धं मारुतं गणं तृतीयसवने अन्वयाद्द्विजेषिणं वर्षितारं  
सेवत श्रयर्थम् ॥ (१२)

प्र नू स मर्तः शर्वसा जनाँ अतिं तस्थौ वं ऊती मरुतो यमावन्त ।

अर्वद्विर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥

प्र नु स जनो बलेनान्यजनान् क्षिप्रं प्रतिष्ठति । मरुतो युष्माकं  
रक्षणेन । यं यूयं रक्षथ अपि चाश्वैः अन्तं<sup>१</sup> भजते<sup>२</sup> धनानि च योद्धुभिः ।  
अपिच आपृष्टव्यं<sup>३</sup> प्रशस्तं कर्माधितिष्ठति पुष्यति<sup>४</sup> च प्रजया पशुभिः ॥

प्रकर्षेणामितिष्ठति क्षिप्रं स मर्तोऽन्यान् जनान् यं यूयं रक्षणेन मरुतः  
रक्षथ । अश्वैरन्नं च विभर्ति धनानि च दासैराप्रष्टव्यं चित्रकर्माधितिष्ठति पुष्यति  
च प्रजादिभिः ॥ (१३)

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।

धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुण्येम तनयं शतं हिमाः ॥

चर्कृत्यम्<sup>५</sup> । पौनःपुन्येन<sup>६</sup> कार्येषु पुरस्कर्तव्यं मरुतः पृत्सु दुष्टरं  
दीप्तिमन्तं शोषकमरिणां तरनयं<sup>७</sup> हविष्मत्स्वस्मासु निधत्त । धनानां स्पष्टारं

<sup>१</sup> Read अन्नं.

<sup>२</sup> Perhaps to read भरते itself.

<sup>३</sup> Read आपृष्टव्यं.

<sup>४</sup> पुष्यति mostly worm-eaten.

<sup>५</sup> चर्कृत्यं completely worm-eaten.

<sup>६</sup> Read पौनःपुन्येन.

<sup>७</sup> Not clear.

प्रशस्यं सर्वस्य कर्मणो द्रष्टारं<sup>१</sup> पुत्रं पोमयोम<sup>२</sup> पौत्रं च शतं हीमा  
जीवन्तः ॥

पौनःपुन्येन कर्तव्यं मरुतः संग्रामेषु तरितुमशक्यं दीप्तिमत् बलं हविष्मत्सु  
निधत्त । धनानां स्पृष्टारं प्रशस्यं सर्वस्य द्रष्टारं पुत्रं तत्पुत्रं च पोषयेम । लभेमहि  
शतं हिमा जीवन्तः ॥ (१४)

नू छिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।  
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥

नू छिरम् । क्षिप्रं स्थिरं मरुतो बलवन्तं शत्रूणां अभिभवितारं रयिं  
पुत्रमस्मासु धत्त । यस्सहस्राणि शतानि च भजते प्रवृद्धः । प्रातर्मक्षु धिया  
वसुर्जम्य<sup>३</sup> मारुतो गणः<sup>४</sup> ॥

क्षिप्रं स्थिरं मरुतः पुत्रयुक्तं शत्रूणामभिभवितारं रयिमस्मासु धत्त सहस्र-  
शतसंख्याकं वर्धमानं इति ॥ (१५)

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।  
सजोषा धीराः पदैरनुं ग्मन्नुप त्वा सीदन् विश्वे यजत्राः ॥

<sup>१</sup> In सर्वस्य कर्मणो, only स्य and णो can be seen. द्रारं is clear in the next line. The end of the line is completely damaged.

<sup>२</sup> Read पोषयेम.

<sup>३</sup> Read जगम्यात्. This is at the end of the line and much damaged.

<sup>४</sup> There is the figure 3 to mark the end of the sūkta.

पश्वा । शाक्त्यः पराशरः । द्वैपदानि षट्सूक्तानिष<sup>१</sup> । तत्र द्वे द्वे ऋचा लोके कां समामनामो युक्ष्वन्त्यामेवामेकामेव<sup>२</sup> । प्रायेण द्वयोर्द्वयोरैकार्थ्यं<sup>३</sup> दृश्यते । पशुनेव तावुं<sup>४</sup> स्तेनं देवेभ्योऽपक्रम्याप्सु गुहायां वर्तमानश्चमातृना<sup>५</sup> संयुज्जानमन्नं वहन्तं संगताः प्राज्ञा देवाः<sup>६</sup> पदैरन्वगच्छन् । उपासीदंश्च त्वां विश्वे देवाः । अडागमाकरणे हेतुः समयानुक्रमण्यामस्माभिरुक्तमिति<sup>७</sup> ॥

पराशरः शाक्त्यः । द्विपदा विशयक्षरा । प्रायेण द्वयोर्द्वयोरैकार्थ्यं दृश्यते । अग्नेस्त्रयो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हव्यं वहन्तः प्रामीयन्त । सोऽग्निरभिमेत् । इत्थं वाव स्य आर्तिमारिष्यतीति । स निलायत । सोऽपः प्राविशत् । तं देवाः प्रैषमैच्छन् (तै. सं. २. ६. ६. १) इति ब्राह्मणम् । तत्रेदमुच्यते । पशुनेव स्तेनं गुहायां गच्छन्तं अन्नमात्मना संयुज्जानं संयुक्तं च अन्नं वहन्तं समादाय गच्छन्तं संगताः प्राज्ञाः पदैः अन्वगच्छन् । उपासीदंश्च त्वां विश्वे देवाः ॥ १ (१, २)

ऋतस्य देवा अनु व्रता गुर्ध्वत् परिष्टिद्यौर्न भूमं ।

वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥

ऋतस्य । ऋतस्याग्नेर्देवा अन्वगच्छन् कर्माणि । क गतः । क च वर्तते । किञ्च कुरुते इति भुवत् परिष्टिरभवदन्वेषणम् । यौरिव चाचासीत्<sup>८</sup>

<sup>१</sup> ष at the end not wanted.

<sup>२</sup> Passage not clear.

<sup>३</sup> The letters after प्राये and before यौरैकार्थ्यं much worm-eaten.

<sup>४</sup> पशु is in tact ; नेव तावुं very much injured.

<sup>५</sup> न्द in स्तेनं देवेभ्यो completely lost.

<sup>६</sup> Read वर्तमानमात्मना.

<sup>७</sup> The आ mark and visarga in वाः completely lost.

<sup>८</sup> This is one of the twelve Anukramanīs of the author.

<sup>९</sup> One चा is unnecessary.



भूम भूमिः अश्यन्वेषणार्थमागतैः<sup>१</sup> देवैः । वर्धयन्त्यैनमापः<sup>२</sup> पन्वा स्तोत्रेण  
सुशिश्चि सुप्रवृद्धम् । ऋतस्य योनिरित्युदकनाम अन्नस्य योनिर्भवतीति ।  
तत्र गर्भे अन्नस्सुजातं<sup>३</sup> सुष्ठु वर्तमानम् ॥

अग्नेर्देवा अन्वगच्छन् कर्माणि निलीनस्य । किं कृत्वा गच्छतीति  
तदाभवत् परिष्टिः पर्येषणम् । द्यौरिव चासीत् भूमिरश्यन्वेषणार्थमागतैः देवैः  
तं च । एनमग्निं वर्धयन्त्यापः स्तोत्रेण सुष्ठु वृद्धम् । उदकस्यान्तर्गर्भे सुष्ठु  
प्रादुर्भूतम् ॥ २ (३, ४)

पुष्टिर्न रूषा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।

अत्यो नाज्मन्तसर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥

पुष्टिर्न<sup>४</sup> । पुष्टिरिव रमणीया । क्षितिर्वि विस्तीर्णा । गिरिरिव  
भुज्म भुज्जानि<sup>५</sup> भाजको<sup>६</sup> रक्षकः । जलमिव सुखस्य भावकः । अत्य इव  
युद्धे सर्गप्रतक्तः सर्गे गमने उद्युक्तः । सिन्धुर्न क्षोदः स्यन्दमानमिवोन्मादकम् ।  
क एनं वारयेत् ॥

हव्यवाहनाद्भीतोऽरण्यं प्राविशत् । तत् द्वाभ्यां स्तौति । पुष्टिरिव रमणीया ।  
भूमिरिव विस्तीर्णा । गिरिरिव भोगसाधनम् । उदकमिव सुखभावयितु । सोऽयं  
अथ इव गमने भवति । गमनप्रवृत्तस्तमिमं को वारयति । यथा सिन्धुरुदकं  
कूलाभ्यां वारयति तद्वत् ॥ ३ (५, ६)

<sup>१</sup> न्य mostly damaged.

<sup>२</sup> Read वर्धयन्त्यैनमापः

<sup>३</sup> Read अन्नं सुजातं.

<sup>४</sup> Read पुष्टिर्न. There is a stroke above न to indicate that the इ mark is to be deleted.

<sup>५</sup> Perhaps this word is not wanted.

<sup>६</sup> Perhaps to read भोजको.

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति ।

यद्वातंजुतो वना व्यस्थादग्निर्ह दाति रोमां पृथिव्याः ॥

जामि । जामिबन्धूनां<sup>१</sup> सह वसन् । भ्रातेव स्वसृणां<sup>२</sup> इत्यौपमिकम् । स्वसादो<sup>३</sup> दुहितरः पितुः । सोऽयमिभ्वार्ति + + राजा<sup>४</sup> वनान्यत्ति । शत्रव<sup>५</sup> इभ्या भयमेति येभ्यः । यदा वातप्रेरितो वनानि वितिष्ठति तदानीमग्निः खलु दादि<sup>६</sup> छिनत्ति पृथिव्या लोमानि । पृथिव्या लोमान्योषधय इति ॥

बन्धुः सिन्धूनां स्यन्दमानानां नदीनाम् । भ्रातेव स्वसृणां इत्यौपमिकम् । सोऽयमिभस्थान् शत्रून् राजा इव काष्ठानि अत्ति । यदा वातप्रेरितः वृक्षानभिभवति तदानीं अग्निः खलु छिनत्ति लोमस्थानीयं तृणगुल्मादिकमपि दहति पृथिव्याः ॥

४ (७, ८)

श्वसित्यप्सु हंसो न सीदन् क्त्वा चेतिष्ठो विशामुपश्रुत् ।

सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विशुर्दरेभाः ॥

<sup>१</sup> Read जामिः बन्धुः सिन्धूनां.

<sup>२</sup> स portion in स्व completely lost.

<sup>३</sup> Read स्वसारो.

<sup>४</sup> Read सोऽयमिभ्यानिव राजा. The two letters after सोऽयमि very indistinct. The first can be made out as भ्वा and the next as त्ति. The letter र in रा is completely lost.

<sup>५</sup> शत्रू must be the meaning of इभ्य and as such it must appear after इभ्यानिव and must be read शत्रूनिव.

<sup>६</sup> Read दाति.

श्वसिति । हंसो हन्यध्वानं<sup>१</sup> गच्छन् । श्वसित्यप्सु हन्स<sup>२</sup> इव  
सीदन् । केतुनौषसेन<sup>३</sup> प्रज्ञापको<sup>४</sup> लिशां<sup>५</sup> उषसि प्रबुद्धिः<sup>६</sup> । सोम इव  
विधाता । उदकाज्जातः पशुरिव शिश्वा<sup>७</sup> । यो नो विभुरेभाः<sup>८</sup> । दूरे  
यस्य दीप्तिः स दूरेभा इति ॥<sup>९</sup>

अनया पुनरप्सु प्रविष्टं स्तौति । श्वासशब्दं करोत्यप्सु हंस इव सीदन्  
प्रज्ञापितेनौषसेन तेजसा चेतयितृत्तमो मनुष्याणामुषसि प्रबुद्धः । सोम इव  
विधाता उदकात् प्रजातः । पशुरिव शिशुना वत्सेन सह तेजसा प्रादुर्भवन्  
महान् दूरस्थः प्रकाशयति ॥ ९ (९, १०)

र॒यिर्न चि॒त्रा स॒रो न सं॒दगायु॒र्न प्रा॒णो नित्यो न स॒नुः ।  
त॒क्वा न भूर्णि॒र्वना॑ सि॒षक्ति॒ पयो॑ न धे॒नुः शुचि॒र्विभा॒वा ॥

<sup>१</sup> Read हन्यध्वानं.

<sup>२</sup> Read हंस.

<sup>३</sup> The reading is only a conjecture. न is quite clear with औ mark following. There is something before that; it looks like जि, but may be only ए mark to complete the औ in नौ. One letter before this is missing.

<sup>४</sup> This is not quite the meaning of चेतिष्ठ where there is the superlative.

<sup>५</sup> Read विशां.

<sup>६</sup> Read प्रबुद्धः .

<sup>७</sup> After शिश्वा something begun, perhaps सि and deleted.

<sup>८</sup> Read विभुरेभाः

<sup>९</sup> Here there is the figure 4 to mark the end of the sūkta.

रयिर्न । रयिरिव चित्रा । सूर्य इव सदृष्टा<sup>१</sup> । सञ्चरन्निव प्राणः । औरस इव पुत्रः । अश्व इव भूर्णिर्भरन्<sup>२</sup> । भूर्णिमश्वं नयत्तुजा (ऋ. वे. ८. १७, १५)<sup>३</sup> वनानि सेवते । पय इव धेनुः प्रीणनः । शुचिर्दीप्तिमान् ॥

दावाग्निमेन सूक्तेन स्तौति । रयिरिव चित्र इति प्रकाशादाह । सूर्य इव च सर्वैर्दृश्यमानः । आयुरिव प्राणनहेतुः । दग्धे हारण्ये ओषधयः प्रादुर्भवन्ति । औरस इव पुत्रः । तस्कर इव हरणशीलः । अरण्यानि सेवते क्षीरमिव धेनुः दीप्तिमान् ॥ १ (१, २)

दाधार क्षेममोको न रण्वो यवो न पको जेता जनानाम् ।  
ऋषिर्न स्तुभ्वा विश्व प्रशस्तो वाजी न प्रीतो वर्यो दधाति ॥

दाधार । बिभर्ति रक्षां गृहमिव रमणीयः । यव इव पकः । जेता जनानाम् । ऋषिरिव स्तोदा<sup>४</sup> देवानाम् । विश्व प्रशस्तः । अश्व इव सुहितः<sup>५</sup> प्रीतः । अन्नं दधाति ॥

करोति रक्षां गृहमिव रमणीयम् । यव इव पकः । जेता जनानाम् । सोऽयमग्निः अन्नं प्रयच्छति । यथा ऋषिः स्तोता मनुष्येषु प्रशस्तः अभिरक्षण-कुशलः अन्नं प्रयच्छति । अश्व इव च वासेन प्रीयते ॥ २ (३, ४)

<sup>१</sup> Read संद्रष्टा.

<sup>२</sup> Looks more like भूर्णिर्भरन्.

<sup>३</sup> There must be some word like इति यथा missing.

<sup>४</sup> Read स्तोता.

<sup>५</sup> There is no word in the text corresponding to this word.

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।

चित्रो यदभ्राद् छ्वेतो न विश्व रथो न रुक्मी त्वेषः समत्सु ॥

दुरोकशोचिः । दुस्सेवतेजाः । तर्कर्म कर्मर इव + कर इवासारणा  
धारणो वा<sup>१</sup> । जोयेव<sup>२</sup> गृहे वर्तमाना । अरं विश्वस्मै जनाय भवति । चित्रो  
यदासौ भ्राजते तदानीं विश्वेत<sup>३</sup> आदित्य आइव<sup>४</sup> भवति । मनुष्येषु रथो  
न रुक्मवान् सौवर्णः । दीप्तः समत्स्विति ॥

दुःसेवतेजाः प्रज्ञा इव अनुस्यूतः । जायेव गृहे वर्तमानः पर्याप्तो भवति  
विश्वस्मै जनाय । मित्रो यदा भ्राजते अरण्ये श्वेतवर्ण इवादित्यः विश्व रथ इव च  
हिरण्यथो दीप्तः संग्रामेषु ॥ ३ (९, ६)

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका ।

यमो ह जातो यमो जनिष्वं जारः कनीनां पतिर्जनीनाम् ॥

सेनेव । सेनेवोद्युक्ता भयं दधाति । क्षेपुः<sup>५</sup> । दीप्तमुखी ।  
यमोऽग्निर्नियमनात् । अन्तोदात्तो वैवस्वतश्चत् । अग्निरपि<sup>६</sup> यम उच्यते येन

<sup>१</sup> Read कर्मकर इवासाधारणः. After तर्कर्मक dots are put above all the letters र्मर इव. Between र्म and र here there is a cross mark below the line and after इव some letter is written and scored off. The dot is over this also. Then कर इव etc. follow.

<sup>२</sup> Read जायेव.

<sup>३</sup> वि in the beginning not wanted.

<sup>४</sup> Read इव आ in the beginning not wanted.

<sup>५</sup> Read इषुः.

<sup>६</sup> What is written is वैवस्वतश्च + + रपि. It is a conjecture that the two letters that are completely lost are दग्नि. Read वैवस्वतश्चेत् । अग्निरपि.

यच्छति । स आद्युदात्ता<sup>१</sup> । यम एव जातः । यम एव जनयितव्य<sup>२</sup> ।  
जरो<sup>३</sup> जरयिता । पतिः कनीनां कन्यकानाम् । तृतीयो अग्निष्टे पतिः<sup>४</sup> ।  
पालयिता जायानाम् । तत्प्रधाना हि यज्ञसंयोगेन भवति<sup>५</sup> । जनित्वशब्दो  
जायावचनोदात्तः<sup>६</sup> । पत्युर्जनित्वं<sup>७</sup> इति ॥

सेनेवोद्युक्ता बलं दधाति अस्तुरिवायुधं दीप्तमुखम् । यम एव जातः ।  
अग्निरपि यम उच्यते यमनात् । यम एव जनिष्यमाणः । जरयिता कन्यकानाम् ।  
तृतीयो अग्निष्टे पतिः इत्यपि निगमो भवति । पालयिता जायमानानाम् ।  
तत्प्रधाना हि यज्ञसंयोगेन भवन्ति ॥ ४ (७, ८)

तं वंश्चराथा वयं वंसत्यास्तं न गावो नक्षन्त इद्धम् ।

सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्हर्षीकि ॥

तं वा<sup>८</sup> । तं यूयं चरात्या<sup>९</sup> पश्चा<sup>१०</sup> आहुत्या नक्षते वयं निवसत्या<sup>११</sup>  
औषधाहुत्या नक्षामहे । गोष्ठमिव गावः समिद्धमेनं व्याप्नुवन्ति यजमानाः ।

<sup>१</sup> Read आद्युदात्तः .

<sup>२</sup> Read जनयितव्यः .

<sup>३</sup> Read जारो .

<sup>४</sup> R. V. 10-85-40.

<sup>५</sup> N. 10-21. Read भवन्ति.

<sup>६</sup> Read जायावचनोऽन्तोदात्तः .

<sup>७</sup> R. V. 10-18-8.

<sup>८</sup> Read वः .

<sup>९</sup> Read चरन्त्या .

<sup>१०</sup> Read पश्चा .

<sup>११</sup> Read निवसन्त्या .

सोऽयं स्यन्दमानमिवोदकं नीचीज्वालाः प्रेरयति । तस्मिन् संगच्छन्ते रश्मयो नभसि वर्तमाने दर्शनीये इति<sup>१</sup> ॥

तमिमं यूयं चरन्त्या पश्चा आहुत्या वयं निवसन्ति औषधाहुत्या । गृहं यथा गावः आप्नुवन्ति तथाप्रवाम इद्वं समृद्धं भोगैः । सिन्धुरिव उदकं अधः-स्थितं अग्निज्वालाः उद्गमयति । ते च रश्मयः संश्लिष्टा भवन्ति सर्वस्य दर्शनीये अग्नौ ॥

९ (९, १०)

वनेषु जायुर्मतेषु मित्रो वृणीते श्रुष्टिं राजेवाजुयम् ।

क्षेमो न साधुः क्रतुर्न भद्रो भुवत् स्वाधीर्होता हव्यवाद् ॥

वनेषु । अरण्ये<sup>२</sup> जायमानः । मतेष्वपि च मित्रः स<sup>३</sup> । वृणीते श्रुष्टिं क्षिप्राणि एव<sup>४</sup> राजेवाजं<sup>५</sup> मित्रम् । क्षेमो रक्षक इव साधकः । कर्तेवञ्चजनीयो<sup>६</sup> भवति सुकर्मा होत<sup>७</sup> हव्यवाहनः ॥

काष्ठेषु जायमानः । मतेषु सखा वृणीते क्षिप्रकारिणं यजमानं राजेव अजरं मित्रम् । क्षेम इव साधुः । कर्म इव भजनीयो भवति सुकर्मा होता हव्यवाद् ॥

१ (१, २)

<sup>१</sup> There is the figure 5 here to mark the end of the Sūkta.

<sup>२</sup> Perhaps to read अरण्येषु.

<sup>३</sup> Perhaps to read सखा.

<sup>४</sup> Reading very corrupt. Perhaps क्षिप्रमृष्टिं एव.

<sup>५</sup> Read राजेवाजरं.

<sup>६</sup> Read कर्तेव भजनीयो.

<sup>७</sup> Read होता.

हस्ते दधानो नृम्णा विश्वान्यमे देवान् धाद्गुहा निषीदन् ।

विदन्तीमत्र नरो धियुधा हृदा यत्तृष्टान् मन्त्राँ अशंसन् ॥

हस्ते । हस्ते धारयन् धनानि सर्वाणि भये<sup>१</sup> धाद्देवान् गुहायां निषीदन् । विदन्त्येनमत्र नरो देवाः कर्मणां धाताराः<sup>२</sup> । यदा हृदयेन तृष्टान् अशंसन् मन्त्रान् ॥

हस्ते धारयन् सर्वाण्येव धनानि देवैर्निहितानि । भये देवान् धात् गुहायां निषीदन् । विदन्त्येनं अत्र देवाः कर्मणो धातारः । हृदयेन यदा कृतान् मन्त्रान् अशंसन् ॥ २ (३, ४)

अजो न क्षां दाधारं पृथिवीं तस्तम्भं द्यां मन्त्रैभिः स्तुत्यैः ।

प्रिया पदानि पृथ्वी नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥

अजः । अजस्सूर्यः । वाजिः<sup>३</sup> प्रेरणार्थः । सूर्य इव भूमिं धारयन्ति<sup>४</sup> पृथिवीमन्तरिक्षं च । मस्तम्भं<sup>५</sup> मन्त्रैस्स्तुत्यैः स्तूयमानः<sup>६</sup> । यद्वा मन्त्रैः

<sup>१</sup> भ completely worm-eaten. Only a conjecture.

<sup>२</sup> Read धातारः .

<sup>३</sup> Read अजिः . Perhaps it may be अजः सूर्यो वा । अजिः In this case another alternative meaning of अज is missing.

<sup>४</sup> Read धारयति.

<sup>५</sup> After अन्तरिक्षं च, the next letter seen is म. Then one letter is missing and what follows is त; perhaps both together form स्त. Then there is म and another letter is missing; perhaps both together form म्भ. Read तस्तम्भ.

<sup>६</sup> मानः quite clear. Two letters missing. Reading only a conjecture.



with what has been cognised or is being cognised, since there is occasion for mutual dependence.

49. Therefore we look forward to the position that when there is contact, the floor too is cognised through its capability, but that its being cognised is not a factor in the cognition of the non-existence. But in the context, its utility is not to apprehend the counter-correlate, since it is not to be apprehended through the substrate, as in the case of conjunction. Nor is it for contact, since its non-existence has direct contact with the sense-organ. If it is not thus, how can there be such a knowledge "the sound heard before does not exist now"?

50. If it be said that it is through inference, it is not so; for if sound itself is made the minor term, it is not the substrate of the probans. If non-eternti alone is the probans, there is not established definiteness of time for the non-existence. If ether is the minor term, not being cognised becomes non-conclusive as a probans, through its being possessed of that, since even at the time the sound was present, it was there. Similarly even if time too is the minor term, there is a defect.

51. If it be (like this)—I am at this moment in possession of an ear devoid of sound, since there is the absence of cognition of sound, like a deaf person—it is not so; for the example is devoid of the probandum and (also) it is contradictory. To be deaf and to have ears are contradictory. And even for his ear being devoid of sound, there is no means of knowing.

52. If it be said that the means of knowing it is the purposelessness of production of what cannot be utilised, it is not so, since it can be justified by the first sound. If it be said that their utility is in respect of producing another sound, (and) that for the last it is not in that way, it is not so ; for a sound being the last is not established.

53. (It is also) because people like us cannot conceive of everything that is generated as having a purpose or as not having it and because it can be justified like the purpose of breathing in and breathing out in the state of deep sleep ; also because there is the pervasion that if there is generation there is necessarily a purpose. But merely by the non-cognition of a purpose throughout, there is no disappearance of a generation. If it be so, in respect of him, there will disappear its production from ether only as determined by the ear-cavity, since for a deaf man, it has no utility. At the time of the controversy the ear of the deaf person has sound because the location which has capability is the hole of the ear-cavity that is not covered, like the hole of the ear-cavity of people other than him.

54. "Drum, harp and flute have no sound, because there is cognised capability for relation with a knowledge common to it while it is not perceived. That which is cognised even when what is capable of relation with a knowledge common to it, is not perceived, has the non-existence thereof ; for example the floor which has no jar." If it be so said, it is not so, because there is no capability for relation to a knowledge common to

it since sound is heard and harp etc., are seen. If it be said that it is merely by conceit, it is not so ; for even then, the destruction of sound is not in that location and since absolute non-existence has no restriction in time.

55. "Let it be so ; indeed drum etc., like sound, are extraneous adjuncts for ether. Therefore sound produced in them becomes produced (only) in ether itself, and if denied there, becomes denied even there, like happiness in body etc." If it be so said, it is not so. There (in the latter case) when the soul is established as having an extraneous adjunct by perception, the denial of pleasure etc. also are established by perception. And it is not so here too, since ether, defined by that extraneous adjunct, is not perceptible.

56. If it be said that (even) then the extraneous adjuncts are perceptible, it is not so, since non-existence is not apprehended through them. Or if there is (such) apprehension, there would occasion cognition even by perception.

57. And in this case it does not happen that non-existence is to be apprehended (only) through real substrates : and they too are not established by perception. ; for in all cases even when the cause of the sound is hidden, there is the knowledge of the non-existence of an (already) cognised sound.

58. If it is said that there is such an empirical statement in respect of them, which are (really) within the scope of inference, it is not so, since there is non-conclusiveness for the probans not being cognised as

having that, and (also) since at the time of knowledge of the non-existence, the substrate is doubted. And (it is further so) since there is non-establishment in the alternative of the subject having been cognised and (also) since sound as probans is not established owing to the sense-organ being intercepted.

59. Further how is there the cognition of the destruction of substances, qualities and actions whose substrates (too) are destroyed? If it be said that it is not so by any means, how is it that there is the destruction of the effect by the destruction of the substrate?

60. If it be said that there is cognition in that way by inference, it is not so, since the reply has already been given by the same argument. If it be said that if even when the threads are destroyed the cloth is not destroyed, it shall be cognised in the same way, let what will support this counter-argument (*reductio ad absurdum*) be enunciated.

61. "What is cognised here does not have a series of effects, since when what is capable is not so cognised, it is not cognised." If it be so said, it is not so; for if what is to be established is that the parts of threads are not the substrates of the cloth, it establishes what is (already) established. If what is to be established is their possession of the destruction of cloth, it is sublated, since it exists only in the space of the cause of its counter-correlate.

62. If it be said that what is to be established is that these fibres (*i.e.* parts of threads) have the non-existence of those threads that have the non-existence

of the cloth, it is not so, because it is not reasonable to have it, in so far as the destruction of the cloth is after the destruction of the threads. And if only the capability is established, the destruction of cloth is non-established, since its destruction or non-destruction is equal.

63. "When there is the denial made of a qualified object, the non-existence of the qualifications is also become known as an inevitable course. Indeed the knowledge is (in the form)—the threads that are the substrates of the cloth are not in their (own) parts, like qualities and actions." If it be so said, even then, it has to be said what substrate the destruction of qualities and actions and (also) of the cloth, has.

64. If it be said that the substrates are the fibres themselves, then this is an error; for it has not them as location. "They too have that location, since they are not far apart, as determinants of the substrates; even with a location of this nature, there is its apprehension since there is no deviation of capability." If it be so said, then there is no rule that the apprehension of destruction is only through the location in the inherent cause of the counter-correlate, since there is apprehension in another way also.

65. Therefore if a thing has a particular causal aggregate for cognition, when that (causal aggregate) is there without that (thing), its absence can be apprehended in any place or at any time whatsoever.

66. There is, however, this much difference. If that (the causal aggregate for the perception of

non existence) is existent, it is (known) through perception. If it is known, not being-existent at all, it is through inference etc. This is the position.

67. By this must be known to be remedied the conflict with the textual statement that non-existence is apprehended by the two (substrate and counter-correlate) that are existent ; for it (the textual statement) has as object that which has as counter-correlate something that can be apprehended by the two (counter-correlate and substrate) and it is an object of inference. Otherwise, there is the occasion for the non-establishment of the substrate.

68. Even then there is no rule regarding cognition ; what is, however, intended is only knowledge (in general), since what is useful for that is only thus much ; for cognition somewhere comes in through the falling together of the causal aggregate.

69. And if the textual statement is very particular about the cognition of the substrate, there would have been no illustration like "its destruction is like the destruction of the fire after destroying the fuel," since that is non-established. Indeed the destruction of fire is not apprehensible in the series of its parts, through perception ; for they are not apprehended. Nor is it to be inferred by elimination, in so far as there is no passing over to other places etc., since the probans itself is not capable of being apprehended, the substrate being not obtained. Nor is it proper that one can hope to prove all this at one stroke from the destruction of the cause, since it is non-conclusive.

70. If it be said that there is no defect in so far as it is qualified by fire, it is not so, since the pervasion is not established. Indeed nowhere has it been established that from the destruction of fuel, the substance fire has been destroyed necessarily; for the function of perception (there) is not accepted. Therefore it has to be admitted, even though unwillingly, that for such a thing by discarding which, passing over elsewhere is impossible, destruction is apprehended even by that place etc., which are the necessary causes etc., for there is no other course. For this very reason, even if darkness is perceptible, the venerable Teacher regards it as a non-existence. By this is explained the prior non-existence of sound.

71. When matters remain in this way, there is the inference stated: sound is non-eternal, because it has the attribute of production, like a jar. And this is not sublated by re-cognition; for it is not different from the re-cognition of a flame (of light) etc. If it be said that it is not so, since, being unsublated, it is intrinsically valid, it is equal.

72. "It does not exist in the case of a flame (of light) since it is sublated by the imposition of contradictory attributes. Otherwise, there is occasion for the elimination of the empirical usage of difference, since there is no cause for it. Or, if it is from nothing (in particular), there is stepping beyond (the limit)." If this be said, this is equal in the case of sound also; for there are (attributes like) loud, louder, low, lower etc.

73. If it be said that here it is not natural, it is not so ; for the rule of determining a thing as naturally established in such and such places is equal even here. Indeed, in the case of the coldness and fluidity of water or of the heat and brightness of fire being natural, there is no authority other than perception.

74. " It is reasonable only in this way, because there is not obtained any other adjunct and because they are uniformly obtained as abiding in them." If this be said, this (too) is equal. If it be said that even then there is doubt regarding its being the attribute of something else that is supersensible, this too is of that same nature.

75. Then is it that if a thing is obtained as abiding in another, the former is certainly the attribute of the latter? Now in this way cases like " the conch is yellow ", " crystal is red ", " the cloth is blue ", would be like that, since there is no difference.

76. No. For, their being errors is determined when yellowness etc., remain as attributes of other things and when conch etc., remain as having attributes opposed to them and since there is agreement with concomitance and non-concomitance with (the presence of) China rose (japā) flower etc.

77. And here, being loud, louder, etc., does not remain as attributes of anything else. Nor do the sound *ka* etc., of parrots and other birds have other attributes. Nor do they agree with the concomitance and non-concomitance with (the presence of) other things having those attributes.



78. If it be said that even then there can be doubt, then this (doubt) is so in all cases. And in this way, nothing can be established from anything in any case.

79. And this is not capable of being doubted at all, since there can be no residual impression of what is not cognised and since what is not brought about by residual impressions cannot be superimposed.

80. And they are not cognised at all as attributes of tone ; for sense of touch etc., do not function in respect of positive things unless they are included in touch etc.

81. Nor are they cognised by the sense of hearing itself ; for, not being made of air, it cannot cognise the attributes of air, like the sense of sight. Or (it would be that) being loud, louder etc., are not the attributes of air, being the object of the sense of hearing, like the sound *ka*. Or, (it would be that) air has not attributes that can be cognised by the sense of hearing, since it is tangible, like earth.

82. And if it is not like that, there would be occasion for the sound *ka* etc., too belonging to air. What of that ? If it is an attribute of what has the parts (*i.e.* the whole), it becomes non-eternal ; if it is the attribute of the ultimate atom, it cannot be cognised. Both of them are not acceptable to you. Necessarily, the sense of hearing must have an attribute of the class to be cognised (by it), since it is an external sense-organ, like the sense of smell.

83. " Let tones too belong to ether. And in this way, it would be reasonable that there is the cognition

of its attributes by the sense of hearing.” If this be said, it is not so; for in the case “this sound *ga* is loud or louder,” tones do not manifest. And a generality does not manifest except through a particular, since there is no cause. Indeed the causal aggregate for the manifestation of a generality is included in the causal aggregate for the manifestation of a particular.

84. Whence is this? (It is so) since it is not ascertained from concomitance and non-concomitance, because generalities are cognised only in jars etc., that are cognised by sense-organs, and because they are not cognised in super-sensible things like mind.

85. If it be said that in these cases the natural capability alone is the cause, and that the capability of the individual is not a cause, then in this case, since existence, substanceness, earthness etc., have natural capability, there is occasion for cognising them even in ultimate atoms etc., and if they do not have capability there results their non-cognition even in jars etc. Therefore your effort is a wrong reply.

86. Therefore the capability of the generality to be cognised is certainly included in the capability of the particular to be cognised; hence when this (particular) is not obtained that (generality) is not obtained at all. And thus when, there being no possibility of loudness etc., being super-imposed, their being natural stands, difference becomes real through the imposition of contradictory attributes; therefore re-cognition is no authority; hence there is no sublation by that.

87. Nor is there the presence of a counter-probans ; for, as between two things that are mutually contradictory, there cannot be in reality equal force. When we think of the defects of the parts of one of them, if there is defect for this one, that alone shall be raised. If there is no defect, your own (probans) alone must be defective. Hence what is inferior cannot be a counter-probans.

88. If it be said that even then, in a case like "sound is eternal, because it is a substance not having (another) substance (as cause)" something has to be stated even in the stage of establishing, (the reply is that) there is non-establishment (of the probans).

89. If it be said that it is established as : "sound is a substance, because it is cognised by a direct relation, like a jar," it is not so ; for this too is not established. Indeed, when its being an attribute of the sense of hearing or its being a substance is not established, there is no authority for sound having a direct relation.

90. "There is elimination (as authority). It is thus : when on account of non-difference in the matter of existence etc., there is exclusion of the three (categories) beginning with generality, by the denial of its being an action through the denial of inherence in a tangible substance, there remain substantiveness and qualitiveness ; here there is the relation of either conjunction or inherence." If this be said, it is not so ; for on account of the strength of a sublater, when substantiveness too between what remain is denied, there is occasion for the sublation of the means of valid knowledge that makes

known the probans. Or in case there is no denial of substanceness on account of a sublater, when there is occasion for the non-denial of its being an action etc., the elimination is not established. Therefore a partial elimination is not an authority, because it is a cause only to narrow down the doubt.

91. Then what is the sublater for its being a substance? This is the reply. "Sound is not a substance, because it is a cause for regulation of an external sense-organ, like colour." Since, on account of its being a quality by elimination, there is established something in which it inheres, there is no establishment of its being a substance as being cognised by a non-remote relation, since it is sublated by the means of valid knowledge which makes known the probans; and there is no presence of a counter-probans through what is not established, since what is not established is of lesser strength.

92. "Now in your treatment it has been established by yourself that sound is not at all a quality of the sense of hearing. And it is not a quality of the sense of hearing, since it is cognised by it. That which is cognised by a sense-organ is not the quality of that sense-organ, like the smell etc., that are cognised. Nor is the sense of hearing what cognises its own quality, because it is a sense-organ, like the sense of smell. Hence there is no establishment of its being a quality." If this be said, what of that?

93. Nor is it so; for in the non-cognition of smell etc., inherent in the sense of smell etc., its being

its own quality prompts nothing. Indeed, non-capability is the adjunct there. Otherwise, there can also be doubts like: "pleasure etc., are not the qualities of the self, because it is cognised by it (the self), like colour etc.; nor is (pleasure) cognised by it (the self), because it is inherent in it, like the unseen potency; nor is the self what cognises its (pleasure), because it abides in it like a jar etc. that are the substrates of smell etc."

94. Therefore, whether it is its own quality or the quality of another, it is not cognised if it is not capable; but it is cognised if it is capable by the capable (agent). Then what is unreasonable here? Necessarily the sense of hearing must be what cognises a specific quality, because it is a sense-organ; for, otherwise, there is purposelessness for its creation, since whatever is other (than a specific quality) is cognised even by other sense-organs.

95. Nor is its purpose to cognise any particular substance; for a sense-organ is the cogniser of a substance only in dependence on its capability in respect of its quality; not merely by its capability in respect of the mere existence of the substance. Otherwise, because the lunar light is in itself capable, that too can be cognised. Or, the self, being cognisable mentally can be cognised even in deep sleep. Or, the sense of sight can function even in respect of non-produced colour. Therefore sense-organs take up the substances only in the wake of the capability of their qualities; it is not otherwise than this. Such is the position. For this

very reason, ether etc., are not cognised by the sense of sight.

96. "Then let sound be eternal since it is the sole quality in ether which is eternal, like the maximum grossness abiding in it. This is a counter-inference." If this be said, it is not so; for there exists an adjunct (in the form of) not being a product. Otherwise, it will be that the specific qualities of the self are eternal like the maximum grossness abiding in it.

97. If it be said that this is not a probans since it is sublated by perception, it is not so, since there is no scope for sublation where there is no adjunct; for if there is discarding of it (*i.e.* being a probans) when it is fixed by its own nature, there is occasion for discarding its own nature (as well). Therefore there is no difference whether an adjunct is assumed through sublation or otherwise.

98. By this is refuted (the inference) "because it is cognised by the sense of hearing like soundness;" for here too, that itself is the adjunct. Otherwise, smell, colour, taste and touch too will turn out to be eternal; for there is facility to apply (an inference) "because they are cognised only by a single sense-organ, like the sense of smell, like smellness etc." and others as well.

99. Contradiction and inconstancy are quiet impossible here; thus there remains non-establishment. That too does not exist. It is thus. Now, sound is obtained as having increase and decrease, through the condition of loud or low, in the comparative and

superlative degrees, according to the previous argument. And this possession of increase and decrease is obtained everywhere as agreeing with particular causes. Eternal things that have no causes have only (maximum) increase, like ether etc., or only (maximum) decrease as ultimate atoms. But if they excel anything, they are not lesser than anything. Therefore, this, being excluded from eternal things, and abiding in what have causes, rests only on the acceptance of being produced. This is applied in establishing a counter-acting agent. Sound is produced, because it has both increase and decrease, like sweetness. Otherwise, if it exists without anything to regulate it, it can exist in eternal things also ; for there is no cause for restriction.

100. If it be said that this course is only in cases other than sound, it is not so ; for it is abundantly possible in all inferences to bring forward a counter-proviso "except what has the probandum as an attribute." For if the gradation of what is manifested is not due to a gradation in what manifests, there is occasion for its not being its nature. And to be one's own nature is regulated. And there is no agreement for anything else with what manifests and what produces. And there is no other mode possible with being one's own nature and having an adjunct.

101. "Let this be so. Even then, what is the conflict of production with eternity, whereby there can be the establishment of the counter-acting agent ? And if this is non-established, what has the non-establishment of the pervader for you cannot prompt anything

for us. This probans has been set forth from the Buddhists, which is doubted and existing in the counter-subject." If this be said, it is not so. Indeed this (attribute of having) production, is excluded from eternal things that are opposed to the proximity of the causes of destruction when there is the exclusion of what pervades it, and it comes into rest in what has destruction endowed with the proximity of what produces destruction.

102. If it be asked whence it has been ascertained that there must necessarily be a cause of destruction for what is produced, it is not so. Indeed, its non-proximity now is not like that of ether etc., because there is opposition to one's own nature; for there is seen a relation between production and destruction. The non-proximity, however, of what are not opposed can be through separation in space, as the Himalayas and the Vindhya.

103. The separation of the spaces too must be due to opposition or to non-existence of the cause. Even from what was said before, it cannot be the first. The second, however, shall be like cloth and safron. If just as prior to association with safron, the cloth shall perish even prior to association with what destroys, indeed just as there is no destruction without association with what destroys, similarly it will be that there is no destruction of cloth without association with safron; who can prevent their relation? Therefore non-relation of what are not contradictory is pervaded by the regulation by separation in time. And that, being excluded from



recognizes the Go-pa-s, that is to say, the Jiva-s, as of the character of his own Ātman and takes them under his protection, till the time of the (great deluge, preparatory to the next) creation. He becomes Go-pāla. "Om! that (transcendent Brahman) is the infinite existence. That (Brahman) am I. The transcendent Brahman of the character of Kṛṣṇa, that is of the form of the one everlasting bliss, that I am. Om! that (transcendent Brahman) is the infinite existence. I alone am Go-pāla. The transcendent, truthful existence that stands unaffected by the bondage (of worldly existence), that I am." Conceiving himself in the afore-said attitude, one should bring about the identity of the Ātman, with his own mind. One should conceive of the Ātman in the attitude, "I am Go-pāla." That Go-pāla alone is the non-distinct, endless and eternal (Paramātmān). (30)

#### THE EXCELLENCE OF THE ABODE OF GO-PĀLA, THE RESIDENT OF MATHURĀ

O Brahman! There shall be residence always at Mathurā, (the city whose guardian-deity I am), for me, who wield the conch, the discus and the mace, and wear the garland of lotuses and wood-flowers. He who worships, in the region of Mathurā, or remaining anywhere else in the Jambū-dvīpa, my Viśva-rūpa of transcendent radiance, my formless form, and my image, he becomes the more endearing to me on earth. The image of Kṛṣṇa, installed in that city, is worthy

of being worshipped by thee always. People worship me through (worshipping) the four different incarnations of this (Kṛṣṇa). Here, people of clear intellect worship, in accordance with the spirit of the (Kali)-Yuga, Kṛṣṇa, (the Paramātmān), Go-pāla, along with his brother, (Bala-rāma) and Rukmiṇī, (his spouse). The wise man should verily adore the Paramātmān in the attitude: "I am the originless, the eternal Go-pāla. I am the most ancient Pradyumna, I am Bala-rāma, I am A-niruddha." I, who am that (Brahman), should, divided into the parts indicated, be worshipped by the denizens of the Bhadra-vana and the Kṛṣṇa-vana, in accordance with the course prescribed by me, with a purely detached frame of mind (and without expecting any return). Those that cannot adopt the prescribed course, those that are afflicted with the evil influence of the Kali-age, should they have their final resort in me, (with true devotion), even they would deserve to take their residence in that city of mine, (but not those who are no true devotees of mine). Even as thou art attached to thy sons, (Sanaka and other Brahmaṣi-s), even as Rudra is attached to his Pramatha-gaṇa-s, even as I am attached to Lakṣmī, even so is a true devotee my favourite. (31-38)

#### ESTABLISHING THE FOUR-FOLD NATURE OF THE LORD

Thereupon, (the lotus-born Brahman) asked (the Lord, Nārāyaṇa), thus: "How can this one Deva,

(Kṛṣṇa), be constituted of the four Deva-s? What is reputed to be the one, the indestructible (indivisible) one, how could that have become several indivisible ones?" (Nārāyaṇa) replied unto him, (the lotus-born), thus: "Foremost of all, (before the creation), there was only the one, non-dual Brahman. Therefrom originated the Ekākṣara, (the one indestructible), known also as the A-vyakta, (that was not distinctly manifest). From that indescribable one, (the A-vyakta), originated the Mahat, (the vast cosmos). From the Mahat there originated Ahaṁ-kāra, (individuality). From that individuality arose the subtile elements, the five Tan-mātra-s. Therefrom were evolved the five (quintuplicated) gross elements. By the gross elements was invested the indestructible (Brahman), (as with a veil). That indestructible (Brahman) am I. The (indestructible) Oṃ-kāra am I. I am verily devoid of dotage, devoid of death, devoid of fear and immortal. I am verily the Brahman that is not fear. I am verily the liberated one. I am indestructible. The Brahman, that is absolute existence, that is of the form of sentience, that manifests itself and pervades (everywhere) likewise, that is one alone, and non-dual. That (Brahman) becomes four-fold, through the influence of Māyā, (illusion). (Bala-rāma) the son of Rohiṇī, is the Viśvātman, arising out of the letter "A" (of the Praṇava). Pradyumna is the Taijasātman, arising out of the letter "U" (of the Praṇava). A-niruddha is the Prājñātman, arising out of the letter "M" (of the Praṇava). Kṛṣṇa, on whom the entire

Universe depends, is the Turiya of the character of the Ardha-mātrā, (the Bindu of the Praṇava). Rukmiṇī, (his spouse), is (the Śakti) of the character of Kṛṣṇa, (the Śakti-mat) himself, is the prime-cause, (the creative energy) of the Universe, *viz.*, the Mūla-prakṛti, (the primordial originant out of which the world has been created). (The same Rukmiṇī is the Prakṛti of the form of the Go-pī, Radhā as well). Knowers of the Brahman ascribe to her the character of Prakṛti, because of her inseparable association with the (Kṛṣṇa)-Brahman, (and likewise, ascribe to the bevy of cow-herdresses), the character of the Praṇava, because of the inseparable association of Kṛṣṇa, the Brahman, with the bevy of cow-herdresses, from whom have been generated the Śruti-s. Hence Go-pāla-(kṛṣṇa, the Paramātmān), arising out of the Oṃ-kāra, is firmly established in the Universe, (as the all-immanent Antar-yāmin, as the Viśva, the Taijasa, the Prājña and the Turiyātmān forming the substratum of all things). Knowers of the Brahman also speak of the identity of (the Kāma-bīja), "Klīm," with the Oṃ-kāra. By meditating on me, especially at Mathurā, any devotee of mine attains liberation. (38-45)

#### DESCRIPTION OF THE FORM OF THE LORD TO BE MEDITATED UPON AS IN THE HEART

The Go-pāla-yantra, the lotus of the form of the heart, (wherein the lord abides), which when fully blown, is eight-petalled, is installed there, (at Mathurā).

One should meditate upon me, that abide in the heart, with the distinguishing mark of the Śrī-vatsa on my breast, and with my pair of feet marked with the designs of the divine banner, surmounted with the badge of my favourite Garuḍa, umbrella and other distinguishing marks, upon me, who am effulgent with the lustre of my Kaustubha-gem, with my four arms wielding the Conch, the Discus, the Sārṅga-bow, the Lotus-flower and the Mace, with beautiful Keyūra-s on the upper arms, with my neck adorned with garlands, donning a lustrous crown, with the right hand assuming the Abhaya-("fear-not")-pose, with Makara (fish-like) ear-rings throbbing with lustre, upon me of a golden complexion and a charming frame, bestowing the boon of immunity from fear on my devotees. One should always meditate on me or my image, holding the flute and the horn (in the two hands), in the recess of his heart. The whole phenomenal world is churned as it were by my form, which is the knowledge of the Brahman. Wheresoever the quintessence of my form has its seat, that is said to be Mathurā. The phenomenal world is the fully blown lotus of the earth, having the eight guardians of the points of the compass as the guardians of its eight petals. Springing out of the ocean of the cycle of worldly existence, it is well-guarded at Mathurā, in the city fashioned out of my mind. (Of that sacred city), the radiant Sun and the bright Moon are the banners reaching the celestial regions. Mount Meru is the golden handle of the umbrella, while the Brahma-loka forms the umbrella (itself).

What is higher thereafter is known as the (pair of) feet (of Viṣṇu). There is the S'rī-vatsa of the real form, along with its distinctive marks. The description of the S'rī-vatsa is hence given by the knowers of the Brahman only therefrom. Through which radiance of the form of the Brahman, the Sun, fire, speech and the Moon manifest themselves, that radiance, worshippers of the Īśvara of the form of sentience call the Kaushtubha-gem. The four arms of Viṣṇu are rhythm, mobility, inertia and individuality. Wise men know that the Conch of the character of the five elements, partaking of the property of mobility, (the Pāñca-janya), is in one hand (of Viṣṇu). The Discus of the character of the purity of an innocent child (just born), partaking of the character of rhythm, is known to be in the other hand. The original Māyā, (Illusion), will be the S'ārṅga, and the lotus of the name of Viśva is placed in another hand. The foremost Vidyā, (the conception, "I am the Brahman"), should be known as the Mace, which always remains in my hand. (My upper arms are adorned with) beautiful bracelets, said to be of divine origin, which constitute upright conduct, opulence, and right desire (leading to) liberation. My neck has been described as being devoid of Guṇa-s. What is strung together by (Māyā), the foremost among the originless (non-entities), O Brahman, has been declared by thy sons, (Sanaka and other Brahmarṣi-s), (born of thy mind), as my garland. (Knowers of the Brahman) declare me as the Kūṭa-stha, with rhythm as my crown. The pair of Kuṇḍala-s, (ear-rings), is considered to be

(made of pearls) produced from the radiant milk of the ocean of milk. One should meditate upon what is my favourite image. On doing so, he will attain the state of Kaivalya, (remaining as the Paramātmā alone). He will stand liberated. Unto him verily I will yield my Ātman. All this, that has been related by me unto thee, O Brahman ! verily relates to the future. The real form of the Brahman is of a two-fold character : the form subject to (the Upādhi of the) Guṇa-s, and the form not subject to (the Upādhi of the) Guṇa-s, (determinate and nondeterminate). (46-61)

#### IMAGES WORTHY OF BEING WORSHIPPED BY THE GODS AND OTHERS

The Lotus-born then asked (Nārāyaṇa) thus : " How can there be ornaments for the afore-said distinctive images ? How can the Deva-s worship (them ?) How can the Rudra-s worship them ? How can Brahman, (the creator), worship them ? How can those born of Brahman worship them ? How can the Vināyaka-s worship them ? How can the twelve Āditya-s, the Vasu-s, and the Gandharva-s worship them ? How can the deities having their seats elsewhere and remaining invisible stand established, (during worship) ? Whom do men worship ? " The lord Nārāyaṇa replied unto him thus : " The afore-said twelve distinctive images stand established in the several worlds, amidst all the gods and amidst all men ; as Raudrī among the Rudra-s, as Brāhmī among the descendants of (the four-faced)

Brahman, as Daivī among the Deva-s, as Mānavī among men, as Vighna-vinaś'inī among the Vināyaka-s, as radiance among the Aditya-s, as Gāndharvī among the Gandharva-s, so also as the goddess of song among the Apsaras-s, and as their respective regions in the sky among the Vasu-s ; the image stands established as the unmanifested, where it has vanished from view ; when suddenly manifesting itself and vanishing into its own seat, (such as Kailāsa, Satya-loka and Vai-kunṭha), the image stands there as Tāmasī, Rājasī, and Sāttvikī, (partaking of the property of inertia, mobility and rhythm respectively). The Mānuṣī-image, (known among men as) Vijñāna-ghana-ānanda-ghana, (palpable knowledge and palpable bliss), stands in Bhakti-yoga of the form of the indivisible one essence of existence, sentience and bliss. (The Mantra-s relating to the worship of the images by Brahman, and the descendants of Brahman, are as follows :) “ Om ! unto the Prāṇātman ! Om ! Tat Sat, (that is the eternal existence) ! Bhūr-bhuvah-suvah ! (that pervades the earth, the mid-ethereal regions and the celestial regions), unto that Prāṇātman, salutation, salutation. Om ! unto Śrī Kṛṣṇa, unto Go-vinda, unto the favourite lord of the bevy of Go-pī-s, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation, salutation. Om, unto the Apānātman. Om, Tat Sat, Bhūr-bhuvah-suvah, unto that Apānātman, salutation, salutation. Om, unto Śrī Kṛṣṇa, unto A-niruddha, Om, Tat Sat, Bhūr-bhuvah-suvah, unto him, salutation salutation. Om, unto the Vyānātman, Om, Tat Sat, Bhūr-bhuvah-suvah, unto that Vyānātman,



तैः । होराफलज्ञस्ये जातकफलावबोधनार्थं शब्दन्यायसमन्वितेषु बहुशः  
अनेकप्रकारेण शास्त्रेषु दृष्टेष्वपि साक्षात्कृतेष्वपि । एतेषां पूर्वशास्त्राणां  
शब्दार्थबाहुल्यात् अत एव दुर्ग्रहत्वात् होरातन्त्रमहार्णवप्रतरणे अदृष्ट-  
पारस्य होराशास्त्रसमुद्रस्य तरणविषये भग्नोद्यमानां नष्टश्रद्धानां पटुधियां  
बुद्धिमतां स्वल्पं सारसंग्रहरूपं वृत्तविचित्रं विचित्रवृत्तैरलंकृतम् । प्लवविषये  
वर्तुलाकारतया विचित्रम् । अर्थबहुलं बहुर्थकम् अथवा बहुलसंख्याकश्लोकयुतं  
प्लवविषये बहुधनयुतम् । शास्त्रप्लवं शास्त्ररूपं प्लवं प्रारभे । अनेन स्वग्रन्थस्य  
पूर्वशास्त्रैः समं पूज्यत्वं दर्शयति । उक्तं च संहितायाम्—

“क्षितितनयदिवसवारो न शुभकृदिति पितामहप्रोक्ते ।

कुजदिनमनिष्टमिति वा कोऽत्रविशेषो नृदिव्यकृतेः ॥” इति ॥

स्वल्पमर्थबहुलमिति शास्त्रस्य मन्त्रतुल्यत्वं सूत्रतुल्यत्वं च व्यञ्जिते  
आचार्येण । एतन्मन्त्रस्य देवता सविता ।

“ध्येयः सदा सवितृमण्डलमध्यवर्ती

नारायणः सरसिजासनसंनिविष्टः ।

केयूरवान्मकरकुण्डलवान् किरीटी

हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥”

योऽसौ सूर्यनारायणः गायत्र्याः देवता स एवास्य ज्योतिःशास्त्रस्यापि  
दैवतम् । “मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती”ति पितामहवचनं  
श्रीमद्रामायणमूलश्लोकमुद्दिश्य । अत्र सरस्वतीशब्देन गायत्री गृह्यते ।

“सायं सरस्वतीं श्यामां रविमण्डलमध्यगाम् ।

सामवेदं व्याहरन्तीं चक्रायुधधरां शुभाम् ॥

ध्यायामि विष्णुदैवत्यां वृद्धां गरुडवाहनाम् ॥”

इति हि तस्याः ध्यानम् । अतः सरस्वती गायत्री या पूर्वं गायत्रीछन्दा बभूव, सैवाद्य मच्छन्दा प्रवृत्ता आनुष्टुभेन छन्दसा,

“मानिषाद् प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥” इति प्रवृत्ता ॥

अत्र तु ‘विचित्रवृत्ता देवी सा होरारूपा प्रवर्तते’ । त्रिपदा गायत्री । त्रिस्कन्धभिन्नं ज्योतिःशास्त्रम् । चतुर्विंशत्यक्षरी सावित्री । चतुर्विंशतिहोरा-  
युतं राशिचक्रम् । आद्यन्तप्रणवयुता गायत्री षड्विंशत्यक्षरी । अत्रापि षड्विंशतिरध्यायाः ॥

पूर्वश्लोकेन होराशास्त्ररूपमन्त्रदेवताध्यानम् । अनेनास्य ऋषयः छन्दांसि च प्रोच्यन्ते । पटुबुद्धिभिरिति सूर्यपितामहव्यासपराशरादिहोरा-  
चार्याः निर्दिष्टाः । दृष्टेष्विति तेषां सूक्ष्मदर्शित्वम् । न ह्यनृषेः सूक्ष्म-  
दर्शित्वम् । अतः तेषां ऋषित्वं व्यञ्जितं ‘दृष्टेष्वि’ति शब्देन । मन्त्र-  
द्रष्टारो हि ऋषयः । वृत्तविचित्रमिति छन्दांसि । होराफलज्ञप्तये विनियोगः ।  
होरातन्त्रमहार्णवप्रतरणे भग्नाद्यमानां होरामन्त्रमुपदिशत्याचार्यः ॥

वृत्तविचित्रम् । वृत्तस्य वैचित्र्यं नाम किम् ? वृत्तादपि किञ्चिदर्थान्तर-  
मूह्यम् । वृत्तविचित्रमिति अर्थवैचित्र्ये पर्यवसानम् । तथैव अर्थबहुलमिति  
वृत्तबहुले पर्यवसानम् । बहुलशब्दः संख्यावाचकः । बहुलसंख्याकवृत्त-  
वान् ग्रन्थ इति पूर्वमेव व्याख्यातम् । अक्षरसंख्यया बहुल इति त्र्यशी-  
त्युत्तरत्रिशतं (३८३) भवति । त्र्यशीत्युत्तरत्रिशतश्लोकयुतो ग्रन्थ इति  
व्यञ्जितम् ॥

वृत्तं शार्दूलविक्रीडितम् । अतिघृतिश्छन्दः । अस्य एकैकस्य पादस्य  
एकोनविंशत्यक्षराणि । श्लोकद्वयेन शास्त्रस्य ऋषयः देवता च उक्ताः ।  
अतः अष्टादश ऋषयः एका देवता चास्य शास्त्रस्य वक्तव्या इति व्यञ्जितम् ॥

पटुधियां होराफलज्ञस्ये खलु शास्त्रारम्भः क्रियते । होराशास्त्रविहित-  
विधिसर्वस्ववेत्तार एव होराविदः । यद्यस्मिन् ग्रन्थे होराविधिषु मुख्यतमा  
एवोक्ताः कथमनेन ग्रन्थेनैव पटुधियां होरातन्त्रमहार्णवप्रतरणं शक्यमिति  
चेदुच्यते । ‘अल्पाक्षरमसन्दिग्ध’मित्युक्तसूत्रलक्षणप्रकारेण सूत्रतुल्यत्वं  
पूर्वमेवोक्तम् । सूत्राणां बह्वर्थकानां सन्दिग्धत्वदोषपरिहारः बहूनामप्यर्थानां  
चारितार्थ्येनैव भवति । अत्राप्येष एव क्रमः । यो यो विधिः अन्यग्रन्थेषु  
पठ्यते तत्तद्विधिः अस्मिन् ग्रन्थे यत्र कुत्रापि सूक्ष्मरूपेण द्रष्टुं शक्यम् ।  
बहुश्लोकवत्तया विस्मृतिसम्भवात् अन्यग्रन्थानां दुस्तरत्वम् । अस्मिन् एकेनैव  
श्लोकेन व्याख्यावैचित्र्यात् बहवः विधयः सदापि स्मृतिगोचरा भवन्ति ।  
सर्वेऽपि ज्योतिःशास्त्रविधयः अस्मिन् ग्रन्थे शब्दार्थेन व्यङ्ग्यार्थेन वा  
तत्र तत्र विनिवेशिताः । ते तत्र तत्र “व्याख्यानतो विशेषप्रतिपत्तिर्निहि-  
सन्देहादलक्षणमिति महाभाष्यवचनरीत्या गुरुमुखाच्छ्रुत्वा मनसि सुनिवे-  
शितव्याः इति भावः ॥ २ ॥

ग्रन्थस्य मन्त्रतुल्यत्वं पूर्वमेव प्रादर्शि । आदौ देवताध्यानम् ।  
ततो ऋषयश्छन्दांसि च उक्तानि ।

“मन्त्रनाथं गुरुं मन्त्रं समत्वेनाभिपूजयेत् ॥”

इत्युक्तप्रकारेण मन्त्रनाथं स्वगुरुं च ध्यात्वा मन्त्रवन्दनार्थमधुना होरा-  
शब्दविवरणरूपं स्वग्रन्थनामाह—

होरेत्यहोरात्रविकल्पमेके वाञ्छन्ति पूर्वापरवर्णलोपात् ।

कर्माजितं पूर्वभावे सदादि यत्तस्य पक्तिं समाभिव्यनक्ति ॥ ३ ॥

इति । एके केचित् पूर्वापरवर्णलोपात् पूर्ववर्णस्य अवर्णस्य अपरवर्णस्य  
त्रकारस्य च लोपात्, अहोरात्रविकल्पं अहोरात्रस्य अपरं रूपं (अ) होरा (त्रं)

इति वाञ्छन्ति । कुतः अहोरात्रविकल्पमिति चेदाह । सा होरा पूर्वभवे पूर्वजन्मनि आर्जितं सदादिकर्म यत् सत्कर्म असत्कर्म सदसत्कर्म चेति त्रिधावस्थितं कर्म यत् तस्य पक्तिं परिपाकं समभिव्यनक्ति सम्यग् दर्शयति । तथा च सारावल्याम्—

“यदुपचितमन्यजन्मनि शुभाशुभं तस्य कर्मणः पक्तिम् ।

व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव ॥” इति ।

अहोरात्रकृतसदादिकर्मणः पक्तिं समभिव्यनक्त्येतच्छास्त्रम् । तस्माद्धोरेत्युच्यते ।

श्लोकद्वयेन ऋषिछन्दोदेवताध्यानं कृत्वा स्वग्रन्थनामाह होरेति । सावित्रीहोरयोः देवतैक्यं प्रदर्श्य सावित्रीबहुमानात् मंत्राणामक्षरेण निर्देश-शिष्टाचारमनुसृत्य चतुर्विंशतिसंख्यासूचकहोराशब्देन स्वग्रन्थस्य नामधेयं करोति । ग्रन्थोऽप्येष मंत्र एव । अतः संख्यासूचकपदेनैव नामकरणं युक्तम् । होराणां राशिचक्रे चतुर्विंशतिसंख्याकत्वात् चतुर्विंशतिपर्यायो होराशब्दः ।

विशिष्टः कल्पः विकल्पः । अहोरात्ररूपदिनस्य विशिष्टः कल्पः विशिष्टं लभं भवति । अनेन आदित्यादीनां कालहोराणां प्राधान्यं सूचितम् । होरा इत्यहोरात्रविकल्पमिति । ‘इति’ इत्यक्षरसंख्यया षष्टिः । षष्टि-नाडीयुक्ताहोरात्रान्तर्गतकालविशेषः होरासंज्ञकः । जैमिनिसूत्रे आयुर्दाय-गणने ‘पितृकालतश्च’ इति सूत्रस्थकालतशब्देनोक्तं होरालम्भमपि विवक्षितम् । एवं द्विविधकालहोराणां प्राधान्यं दृढीकृतम् ।

एके मुख्याः द्वादशराशयः पूर्वापरलोपात् पूर्वापरभागभेदेन । ‘लुप्ल् छेद’ इति लोपस्य भागार्थकत्वम् । होराः भवन्ति । अतः राश्यर्धं होरा । उत्तरत्र वक्ष्यति “होरेति लभं भवनस्य चार्ध” मिति । अनेन कालहोरा दिनस्य चतुर्विंशो भागः इति सूचितम् ।

एके मुख्याः परवर्णलोपात् परग्रहलोपात् (ग्रहस्य वर्णसंज्ञा “वर्णा-  
स्ताम्रसितातिरक्त” इति श्लोकव्याख्याने वक्ष्यते) आसग्रहकनाथा पूर्वा  
होरा इति वाञ्छन्ति । सा होरा अहोरात्रविकल्पम् । यथा दिवसकर-  
होरायाः पूर्वं कस्य होरेति चेत् परग्रहलोपात् परग्रहस्य चन्द्रस्य लोपात्  
अवाप्तस्य कुजस्य होरा इति लब्धम् । अनेनैव क्रमेण कुजस्य पूर्वं बुधलो-  
पात् गुरोः । एवं शनेः, चन्द्रस्य, बुधस्य, शुक्रस्येत्यादयः पूर्वक्रमेण  
सिद्ध्यन्ति । अतः यथाक्रमं “मन्त्रीमङ्गलमार्ताण्डशुक्रज्ञेन्दुशनैश्चराः” होरा-  
नाथा भवन्ति । उक्तं चार्यभटेन—

“शनैश्चरसुरगुरुभौमार्कशुक्रबुधचन्द्राः ।

सप्तैते होरेशाः शनैश्चराद्या यथाक्रमं शीघ्राः ॥” इति ।

एता होराः कालाङ्गानि भवन्ति कालस्यावयवभूता भवन्तीति उत्तर-  
श्लोकस्थ “कालाङ्गानी”त्यनेनान्वयः ।

इन्द्रवज्रा वृत्तम् । ‘स्यादिन्द्रवज्रा ततजास्तोगौ’ इति लक्षणात् ।  
अनेनेन्द्रदेवताकगुरुहोराप्रभवस्य सर्वसम्पत्प्रभुत्वं व्यञ्जितम् ॥

सदादिकर्मणः पक्तिं समभिव्यनक्ति होराशास्त्रम् । अनेन ग्रहस्थित्या  
तत्तत्फलनिदानभूतकर्माण्येवोद्धानि न तु फलानि । अत एव शान्त्यादिभिः  
दुष्टफलान्यपि वारयितुं शक्यम् । शुभफलानि च इह जन्मनि तत्कर्मारम्भ-  
प्रतिबन्धभूतपापाधिव्यात् अदृश्यानि भवन्ति । पुनः असत्कर्म दैवद्रो  
हेतरद्रोहरूपतया आकारद्वयवद्भवति । तत्र दैवद्रोहस्तत्तदैवप्रीत्या शान्तिं  
प्राप्नोति । इतरद्रोहस्तु भोगेनैव त्यक्तुं शक्यः । प्राणायामतपोयो-  
गादिभिरपि कर्मणां पक्तिरन्यथा भवति । एतद्विस्तरेणायुर्दायाध्याये  
वक्ष्यते ॥ ३ ॥

कालपुरुषस्यावयवभूतान् मेषादिराशीन् अवयवत्वेनोपदिशति—

कालाङ्गानि वराङ्गमाननमुरोहृत्क्रोडवासोभृतो

वस्तिर्व्यञ्जनमूरुजानुयुगले जङ्घे ततोऽङ्घ्रिद्वयम् ।

मेषाश्विप्रथमा नवर्क्षचरणाश्चक्रस्थिता राशयो

राशिक्षेत्रगृहर्क्षभानि भवनं चैकार्थसम्प्रत्यये ॥ ४ ॥

इति । नवर्क्षचरणाः नवनक्षत्रपादात्मकाः । नवर्क्षचरणा इति नवांशकस्य प्राधान्यं सूचितम् । सप्तविंशतिनक्षत्रेषु द्वादशधा विभक्तेषु राशिर्नवर्क्षचरणात्मको भवति । मेषाश्विप्रथमाः मेषाख्यराशिप्रथमाः अश्विन्याख्य नक्षत्रप्रथमाश्च । कादाचित्कयोः धनिष्ठादित्वकृत्तिकादित्वयोः व्यावृत्त्यर्थमश्विग्रहणम् । चक्रस्थिता राशयः यथाक्रमं उक्तप्रकारेण । वराङ्गादीनि कालाङ्गानि कालपुरुषस्यावयवा भवन्ति । तत्र मेषः वराङ्गं शिरः । वृषः आननं मुखम् । मिथुनं उरः । कर्कटकः हृद् हृदयम् । सिंहः क्रोडः उदरः । कन्या वासोभृतः कटिः । तुलाधरः वस्तिः लिङ्गनाभ्योरन्तरस्थस्याधोभागः । ऊर्ध्वभागस्तु कटिरिति व्यवहियते । वृश्चिकः व्यञ्जनं गुह्यम् । धनुर्धरः ऊरू । मकरः जानुयुगलम् । कुम्भः जङ्घे । मीनराशिः ङ्घ्रिद्वयम् ।

चक्रस्थिता राशयः । चक्रं द्विविधम् । चरचक्रं स्थिरचक्रं चेति । तथा च कृष्णीये—

“ भूमिष्ठं स्थिरचक्रं चरति तथाकाश एव चरचक्रम् ।

चक्रद्वितयेन फलं प्रश्नादौ पृच्छते ब्रूयात् ॥ ” इति

पूर्वश्लोकेन होरामन्त्रध्यानम् । अनेनाङ्गन्यासः सूचितः । मेषादिराशयो वराङ्गाद्यङ्गेषु न्यस्याः । एष न्यासः पादादिकेशान्तं च कर्तव्य

इत्युत्तरश्लोके ‘मत्स्यौ घटी’ इत्यारम्भसामर्थ्यात् सिद्धम् । अनेन चक्र स्थितानां राशीनां सव्यापसव्यत्वं व्यञ्जितम् ।

कालशब्देन चक्रशब्देन च कालचक्रक्रमः सूचितः । चक्रस्थिता राशयः कालाङ्गानि कालचक्रस्य अवयवा भवन्तीत्यर्थः । ते मेषाश्चिप्रथमाः मेषप्रथमा अश्विप्रथमाश्च भवन्ति । अश्विशब्देन चापो गृह्यते । मेषप्रथमाः चापप्रथमाश्च भवन्ति । सव्यचक्रे मेषादिमीनान्तं चापादिवृश्चिकान्तं च गणनीयम् । अपसव्यचक्रे मीनादिमेषान्तं वृश्चिकादिचापान्तं च गणनीयम् । एते सव्यापसव्यचक्रस्थराशयः नवर्क्षचरणाः नवात्मकाः ऋक्षचरणात्मकाश्च भवन्ति । ‘नव’ इत्यक्षरसंख्यासूचितचत्वारिंशद्भागात्मकाः द्वादशराशयः प्रत्येकं ऋक्षचरणात्मकाः भवन्ति । अश्विन्यारभ्य सव्यचक्रस्य चत्वारिंशद्भागाः अथवा नक्षत्रत्रयम् ऋक्षचरणात्मकमेषादिमीनान्तद्वादशराशयो- भवन्ति । पुनः अपसव्यक्रमेण रोहिण्यादिनक्षत्रत्रितयं वृश्चिकादिचापान्ता द्वादशराशयो भवन्ति । पुनः पूर्ववत् पुनर्वस्वादि नक्षत्रत्रयम् सव्यक्रमेण मेषा-दिमीनान्तद्वादशराशयो भवन्ति इत्यादि । तथा चोक्तम् जातकपरिजाते—

“अश्वीपुनर्वसूहस्तमूलप्रोष्ठपदादिषु ।

अंशकान् गणयेन्मेषात्प्रादक्षिण्यक्रमेण तु ॥

रोहिणी मघवैशाखवैष्णवादिषु भेषु च ।

अंशकान् वृश्चिकादीनां गणयेदपसव्यतः ॥” इति ॥

राशिक्षेत्रगृहर्क्षभानि भवनं च एतानि षट् पदानि राशिः क्षेत्रं गृहं ऋक्षं भं भवनं च एकार्थसंप्रत्यये एकस्मिन्नर्थे प्रयुज्यन्ते अस्मिन् शास्त्रे इति शेषः । पर्यायवाचका इत्यर्थः । अर्थान्तरस्यापि ध्वनिः । एकार्थसंप्रत्यये एकस्मिन् चिन्त्यविषये षडङ्गानि चिन्त्यानि इति ।

सर्वेषां ग्रहाणां षड्वर्गबलं चिन्त्यमित्यपि व्यज्यते । भवनमिति प्रत्येकमुक्तत्वात् राशिबलस्य प्राधान्यं च सूचितम् ।

शार्दूलविक्रीडितं वृत्तम् । सूर्याश्च यतियुतम् । कालचक्रदशाविषये द्वाद-  
शराशियुक्तसप्तग्रहाः चिन्त्या इति सूचितम् । तथा चोक्तम् पराशरहोरायाम्—

“राशीनां स्वामिनो वशात्” इति ।

सप्तानां ग्रहाणां कालचक्रदशाब्दास्तु द्विसप्ततिः । एतत् ‘काला-  
ज्ञानि’ इत्यतः परं स्थितैः द्विसप्तत्यक्षरैः सूचितम् । कालाज्ञानि काल-  
चक्रावयवभूतदशावर्षाः ‘वराङ्ग’मित्यादि द्विसप्ततिरित्यर्थः ॥ ४ ॥

चतुर्भिःश्लोकैः देवताऋषिच्छन्दोऽध्यानं अङ्गन्यासं चोक्त्वा मन्त्रार्थरूपं  
राशिस्वरूपमुपदिशति ।

मत्स्यौ घटी नृमिथुनं सगदं सवीणं

चापी नरोऽश्वजघनो मकरो मृगास्यः ।

तौली ससस्यदहना पुवगा च कन्या

शेषाः स्वनामसदृशाः स्वचराश्च सर्वे ॥ ५ ॥

इति । मत्स्यौ मत्स्यराशिः मुखपुच्छप्रतिबद्धमत्स्यद्वयाकारः । ‘लभं समे  
त्युभयतः पृथुरोमयुग्मं’ मित्युत्तरत्र वक्ष्यति । घटी स्कन्धस्थरिक्तघटवान्  
कुम्भः । नृमिथुनं मिथुनराशिः स्त्रीपुरुषाकारः । सगदं तत्र पुरुषः गदया  
युक्तः । गदेन युक्तो रोगी वा । अत एव यात्राविषये मिथुनस्य रोगप्रदत्त्व-  
मुक्तम् । सवीणं वीणायुता स्त्री । चापी नरः चापराशिः धनुर्धरपुरुषाकारः ।  
अश्वजघनः अधोभागे अश्वरूपश्च । मकरराशिः मकरः मकराकारः ।  
मृगास्यः मृगमुखश्च । ऊर्ध्वभागे मृगः अधोभागे मकरः इत्यर्थः । तौली



कर्तव्यम् । यदाह मतङ्गः—‘शुद्धत्वे षड्जश्चापन्यासः’ इति । वराटी दृश्यत इति । यदा विकृतावस्थायामपि काकलीप्रयोगस्तदा वराटी प्रतीयते । अन्यदा वराट्येकदेशप्रतीतिरेवेत्यर्थः । प्रस्तार इह कलासु स्वरसंनिवेशः ; क्रियत इति शेषः । तत्र षड्जग्रामे शुद्धस्वरमेलने प्रथमकलायां तावन्मध्यस्थानस्थितः षड्जः पञ्चलध्वक्षरोच्चारमितलघुकाल-श्चतुर्वारमावर्त्यते ; ततस्तत्स्थान एव पञ्चमो लघुकाल एकः ; ततस्तत्रत्यावेव निषादधैवतौ मिलित्वैकलघुकालौ ; पुनः पञ्चम एकलघुकालः ; ततो धैवतनिषादौ मिलित्वैकलघुकालौ ; इत्येका कला । अस्यां तं भवललाटेति ब्रह्मप्रोक्तपदाक्षरैः स्वरयोजनाप्रकारस्तु—तं, इति सानुनासिकेन प्रथमः षड्जः ; तच्छेषतयैव द्वितीयः ; भवाभ्यां तृतीयचतुर्थौ ; लेन पञ्चमः ; लेन दीर्घेण निषादः ; तच्छेषत्वेन धैवतपञ्चमौ ; टेन धैवतः ; तच्छेषो निषाद इति (१) । द्वितीयस्यां मध्यस्थाने रिर्लघुः ; गमौ लघुः ; द्वौ गौ लघू ; सो लघुः ; रिगौ लघुः ; घसौ लघुः ; धो लघुः । अत्र नयनाम्बुजाधीत्यक्षर-योजना—नेन रिः ; येन गः ; तच्छेषो मः ; सानुनासिकदीर्घेण नेन गः ; तच्छेषो गः ; बुना सः ; दीर्घेण जेन रिः ; तच्छेषा गधसाः ; धिना धः (२) । तृतीयस्यां रिगौ लघुः ; सरिगान्नयो लघवः ; ततश्चत्वारः षड्जा लघवः । अत्र कमित्यक्षरयोजना—केन सानुनासिकेन रिः ; तच्छेषा इतरे स्वराः (३) । चतुर्थ्यां मध्यस्थानौ धौ लघू ; निर्लघुः ; नितारसौ लघुः ; मध्ये निधौ लघुः ; पो लघुः ; तारे सौ लघू । नगसूनु-प्रणयेत्यक्षरयोजना—नगसूभिर्धधनयः ; तच्छेषौ निसौ ; नुना निः ; तच्छेषो धः ; प्रणयैः पससाः (४) । पञ्चम्यां मध्यस्थाने निधपा लघवः ; धनी लघुः ; रिगसगा लघवः । केलिसमुद्भूत्यक्षरयोजना—केऽक्षरेण निः ; तच्छेषो धः ; लीत्यनेन पः ; तच्छेषौ धनी ; सेन रिः ; मु, इत्यनेन

गः; तच्छेषः सः; द्वेन गः (५) । षष्ठ्यां मध्ये सो लघुः; मन्त्रे धो लघुः; धनी लघुः; पो लघुः; मध्ये साश्चत्वारो लघवः । वमित्यक्षर-  
 योजना—वेन सानुनासिकेन सः; तच्छेषा इतरे (६) । सप्तम्यां मध्ये  
 ससगसमपममा लघवः सरसकृततिलकाक्षरैः क्रमेण युक्ताः (७) । अष्टम्यां  
 मध्ये सो लघुः; गो लघुः; मो लघुः; धनी लघुः; निधौ लघुः; पो  
 लघुः; गो लघुः; रिगौ लघुः । पङ्कानुलेपेत्यक्षरयोजना—सानुनासिकेन  
 पेन सः; तच्छेषौ गमौ; दीर्घेण केन धः; तच्छेषो निः; नुना निः;  
 तच्छेषो धः; लेऽक्षरेण पः; पेन गः; तच्छेषौ रिगौ (८) । नवम्यां  
 मध्ये गाश्चत्वारो लघवः; साश्चत्वारो लघवः; नमित्यक्षरयोजना—नेन  
 सानुनासिकेन गः; तच्छेषा इतरे (९) । दशम्यां मन्त्रे धो लघुः; मध्ये सो  
 लघुः; रिर्लघुः; गरी लघुः; समममा लघवः । प्रणमामि कामेत्यक्षरयोजना—  
 प्रणमाऽक्षरैर्धसरयः; तच्छेषौ गरी; मिना सः; दीर्घेण केन मः; तच्छेषो  
 मः; ततो मेन मः (१०) । एकादश्यां मध्ये धनिपा लघवः; धनी  
 लघुः; रिगरिसा लघवः । देहेन्धनानेत्यक्षरयोजना—देकारेण धः;  
 तच्छेषो निः; हें, इत्यनेन पः; तच्छेषौ धनी; धनानेत्येतैः क्रमेण  
 रिगरयः । तच्छेषः सः (११) । द्वादश्यां मध्ये रिगौ लघुः; सरिगास्त्रयो  
 लघवः; चत्वारः षड्जा लघवः । लमित्यक्षरयोजना—लेन सानुनासिकेन  
 रिः; शेषाः सर्वे ऽपि स्वराः (१२) ।

तं भवललाटनयनाम्बुजाधिकं नगसूनुप्रणयकेलिसमुद्भवम् ।

सरसकृततिलकपङ्कानुलेपनं प्रणमामि कामदेहेन्धनानलम् ॥

अत्र स्वरसंख्या ऽल्पत्वबहुत्वपरिज्ञानाय लिख्यते । षड्जाः षट्त्रिंशत्;  
 ऋषभा द्वादश; गांधारा विंशतिः; मध्यमा अष्टौ; पञ्चमा अष्टौ;  
 धैवताः षोडश; निषादा द्वादशेति मिलिता द्वादशोत्तरं शतम् । अयं

अथार्षभी

आर्षभ्यां तु त्रयो ऽंशाः स्युर्निषादर्षभधैवताः ॥ ६४ ॥

द्विश्रुत्योः संगतिः शेषैर्लङ्घनं पञ्चमस्य च ।

षाडवं षड्जलोपेन सपलोपादिहौडुवम् ॥ ६५ ॥

मूर्च्छना पञ्चमादिश्च तालश्चत्पुटो मतः ।

अष्टौ कला भवन्तीह विनियोगस्तु पूर्ववत् ॥ ६६ ॥

प्रस्तारः षड्जांशत्वे । गांधाराद्यंशत्वे ऽप्येवमेवांशबहुत्वादिना सम्य-  
ग्विचार्योद्धारो नेयः । गांधाराद्यंशत्वमपि स्वस्थानस्थितानामेव । तेषां  
स्थायित्वकरणमपि वीणायामुपतन्त्रीणां स्वनादसाम्यापादनमिति रहस्यम् ।  
षाड्ज्यादिसर्वजातिष्वंशस्वरगतो रसो वेदितव्यः ॥ इति षाड्जी ॥ १ ॥

(क०) आर्षभ्यां त्विति । तुशब्दो ऽस्यां षाड्जीवैलक्ष्यद्योतनार्थः ।  
निषादर्षभधैवतास्त्रयो ऽंशा ग्रहाश्च स्युः । द्विश्रुत्योर्गांधारनिषादयोः प्रत्येकं  
शेषैः सरिमपधैः पञ्चभिर्मथयोगं संगतिः संबन्धः । एतेन गांधारनिषादयो-  
र्बहुत्वमितरेषामल्पत्वमिति च सूचितम् । पञ्चमस्य लङ्घनं च । लङ्घनमल्प-  
तरत्वम् । चकारादल्पत्वं च संपूर्णताऽवस्थायां भवति । षाडवं षड्जलोपेने-  
त्यादि स्फुटार्थम् ॥ -६४—६६ ॥

(सु०) आर्षभीं लक्षयति—आर्षभ्यामिति । आर्षभ्यां निषादर्षभधैवता-  
स्त्रयो ऽंशाः । गांधारनिषादयोर्द्विश्रुत्योरन्यैः स्वरैः सह संगतिः । पञ्चमस्ये-  
षत्स्पर्शः । षड्जाभावेन षाडवत्वम् । षड्जपञ्चमाभावेन चौडुवितत्वम् ।  
पञ्चमादिमूर्च्छना । चत्पुटस्तालः । अष्टौ कलाः । विनियोगः पूर्ववन्नैष्कामिक-  
ध्रुवायाम् ॥ -६४—६६ ॥

अस्यामार्षभ्यामृषभो न्यासः । अंशा एवापन्यासाः । देशीमधु-  
कयौ दृश्येते । अस्याः प्रस्तारः—

२. आर्षभी

१. री गा सा रिग मा रिम गा रिरि  
गु ण लो च ना धि
२. री री निध निध गा रिम मा पनि  
क म न न्त म म र
३. मा धा नी धा पा पा सा गा  
म ज र म क्ष य
४. नी धनि री गरि सधं गरि री री  
म जे यं
५. री मा गरि सधं सस रिस रिग मम  
प्र ण मा मि दिव्य
६. निध पा री री रिप गरि सधं सा  
म णि द र्प णा म
७. रिस रिस रिग रिग मा मा मा गरि  
ल नि के तं
८. पा नी री मा गरि सधं गरि गरि  
म व म मे यं

(क०) देशीमधुकयौ दृश्येते इति । देशीमधुकयौ सदृशरागत्वादृष-  
भाङ्गत्वेन प्रस्तुताया आर्षभ्या गाने तयोः प्रतीतिर्भवतीति भावः । षड्जग्रामे  
शुद्धस्वरमेलने प्रथमकलायां मध्ये रिगसास्त्रयो लघवः ; रिगावेकः ; मश्चैकः ;  
रिमावेकः ; ग एकः ; ऋषभावेकः ; एवमष्टौ लघवः । अत्र गुणलोचनाधीत्य-  
क्षराणि—गुणलोभिः क्रमेण रिगसाः ; तच्छेषौ रिगौ ; चनाभ्यां मरी ;

तच्छेषा मगरयः ; धिना रिः (१) । द्वितीयस्यां मध्य ऋषभौ द्वौ ; निधा-  
वेकः ; पुनर्निधावेकः ; ग एकः ; रिमावेकः ; म एकः ; पनी एकः ; एवमष्टौ  
लघवः । कमनन्तमरेत्यक्षराणि—कमनै रिरिनयः ; तच्छेषा धनिधाः ;  
न्तमाभ्यां गरी ; तच्छेषो मः ; मराभ्यां मपौ ; तच्छेषो निः (२) । तृतीयस्यां  
मध्ये मधनिधपपसगा अष्टौ लघवः ; मजरमक्षयेत्यक्षराणि—मजरमैर्मधनिधाः ;  
तच्छेषौ पौ ; क्षयाभ्यां सगौ (३) । चतुर्थ्यां मध्ये निरेकः ; धनी एकः ;  
रिरेकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये गरी एकः ; ऋषभौ द्वौ ; एवमष्टौ  
लघवः । मजेयमित्यक्षराणि—मजे इत्याभ्यां निधौ ; तच्छेषा अष्टौ पराः ;  
यमित्यनेनोपान्त्यो रिः ; तच्छेषो रिः (४) । पञ्चम्यां मध्ये रिरेकः ; म एकः ;  
गरी एकः ; समन्द्रधावेकः ; मध्ये सावेकः ; रिसावेकः ; रिगावेकः ; मावेकः ;  
एवमष्टौ लघवः । प्रणमामि दिव्येत्यक्षराणि—प्रणाभ्यां रिमौ ; तच्छेषौ गरी ;  
दीर्घेण मेन सः ; तच्छेषा धससरिसाः ; मिना रिः ; तच्छेषो गः ; दिव्याभ्यां  
मौ (५) । षष्ठ्यां मध्ये निधावेकः ; प एकः ; ऋषभौ द्वौ ; रिपावेकः ; गरी  
एकः ; समन्द्रधावेकः ; मध्ये स एकः ; एवमष्टौ लघवः । मणिदर्पणामेत्यक्ष-  
राणि—मेन निः ; तच्छेषो धः ; णिदाभ्यां परी ; तच्छेषो रिः ; षेण रिः ;  
तच्छेषः पः ; दीर्घेण णेन गः ; तच्छेषा रिसधाः ; मेन सः (६) । सप्तम्यां रिसौ  
द्विद्वौ ; रिगौ द्विद्वौ ; मध्यमास्त्रयः ; गरी एकः ; एवमष्टौ लघवः । लनिकेत-  
मित्यक्षराणि—लेन रिः ; तच्छेषः सः ; निना रिः ; तच्छेषः सः ; के इत्यनेन  
रिः ; तच्छेषा गरिगममाः ; तमित्यनेन मः ; तच्छेषौ गरी (७) । अष्टम्यां  
मध्ये पनिरयस्त्रयः ; म एकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये गरी द्विद्वौ ;  
एवमष्टौ लघवः । भवममेयमित्यक्षराणि—भवममे, इत्येतैः पनिरिमाः ;  
तच्छेषा गरिसधगरयः ; यमित्यनेन गः ; तच्छेषो रिः (८) ।

गुणलोचनादिकमनन्तममरमजरमक्षयमजेयम् ।

प्रणमामि दिव्यमणिदर्पणामलनिकेतं भवममेयम् ॥

पञ्चांशा रिधवज्याः स्युर्गांधार्या संगतिः पुनः ।  
 न्यासांशाभ्यां तदन्येषां धैवतादृषभं ब्रजेत् ॥ ६७ ॥  
 रिलोपरिधलोपाभ्यां षाडवौडुविते क्रमात् ।  
 पञ्चमः षाडवद्वेषी निसमध्यमपञ्चमाः ॥ ६८ ॥  
 अंशा द्विषन्त्यौडुवितं कलाः षोडश कीर्तिताः ।  
 मूर्च्छना धैवतादिः स्यात्तालश्चत्पुटो मतः ॥ ६९ ॥  
 विनियोगो ध्रुवागाने तृतीयप्रेक्षणे भवेत् ।

अत्रापि स्वरसंख्या प्रस्तारत एव द्रष्टव्या, अंशान्तरप्रस्तारेष्वभ्यूहनीया ।  
 इत्यार्षभी ॥ २ ॥

(क०) पञ्चांशा इति । अस्यां गांधार्या रिधवज्याः पञ्च सगमपनयो  
 ऽंशा ग्राहाश्च स्युः; संगतिः पुनः संगतिस्तु, न्यासांशाभ्यां न्यासेन  
 गांधारेणांशेन गमपनिसेष्वन्यतमेन, तदन्येषां न्यासादुपात्तांशाच्चान्येषां पर्या-  
 यांशानंशरूपाणां च, भवतीति शेषः । धैवतादृषभं ब्रजेदिति । पूर्णताऽ-  
 वस्थायां कदाचिद्वैवर्तभयोः संगतिः स्यादित्यर्थः । पञ्चमः षाडवद्वेषी-  
 त्यादिनैतदुक्तं भवति—यदा पञ्चमो ऽंशो भवति तदा संपूर्णावस्थैवेति,  
 निसमा यदा ऽंशास्तदा संपूर्णषाडवावस्थे द्वे एवेति च । एतेन गांधारांशत्व  
 एवास्यास्तिस्रो ऽवस्था इति ज्ञायते । ‘पञ्चमः षाडवद्वेषी निसमध्यमपञ्चमाः;  
 अंशा द्विषन्त्यौडुवितम्’ इत्यस्योपपत्तिराचार्यवचनं च रक्तगांधार्या सम्य-  
 गभिधास्यते; तत एवावगन्तव्यम् । कलाः षोडश कीर्तिता इति  
 चतुष्कलस्य चत्पुटस्य दक्षिणमार्गे चतुरावृत्तिरुक्ता । मूर्च्छना धैवतादिः  
 स्यादिति । अस्यां गांधार्या माध्यमग्रामिकत्वात्पौरवी मूर्च्छनेत्यर्थः ।

अस्यां गांधार्यां गांधारो न्यासः । षड्जपञ्चमावपन्यासौ ।  
गांधारपञ्चमदेशीवैलावत्यो दृश्यन्ते । अस्याः प्रस्तारः—

३. गांधारी

१. गा गा सा नीं सा गा गा गा  
ए तं

२. गा गम पा पा धप मा निध निसं  
र ज नि व धू मु ख

३. निध पनि मा मपरि गा गा गा गा  
वि अ म दं

४. गा गम पा पा धप मा निध निसं  
नि शा म य व रो रु

तृतीयप्रेक्षणे ध्रुवागान इति ध्रुवासामान्यनिर्देशात्प्रावेशिक्यादिषु यथोचितं  
विनियोग इत्यर्थः ॥ ६७—६९- ॥

(सु०) गांधार्यां लक्षयति—पञ्चांशा इति । गांधार्यां षड्जगांधारमध्यम-  
पञ्चमनिषादा विकल्पेन पञ्चांशाः । न्यासांशस्वराभ्यां सहान्येषां संगतिः ।  
धैवतादृषमपर्यन्तमारोहणं कर्तव्यम् । ऋषभलोपात्षाडवम्, ऋषभधैवतलोपा-  
दौडुवितम् । पञ्चमे ऽंशे षाडवं नास्ति ; निषादषड्जपञ्चमेष्वंशेष्वौडुवितं  
नास्ति । षोडश कलाः । धैवतादिमूर्च्छना । चञ्चत्पुटस्तालः । ध्रुवागाने  
तृतीयप्रेक्षणे विनियोगः ॥ ६७—६९- ॥

(क०) षड्जपञ्चमावपन्यासाविति विष्कृतत्वविवक्षया । गांधार-  
पञ्चमदेशीवैलावत्यो दृश्यन्त इति । गांधारपञ्चमो ग्रामरागः । दृश्यन्त

९. निध पनि मा मपरि मा गा मा सा  
त व मु ख वि ला स
६. गा सा गा गा गा गम गा गा  
व पु श्वा रु म म ल
७. गा गम पा पा धप मा निध निस'  
मृ दु कि र ण
८. निध पनि मा मपरि गा गा गा गा  
म मृ त भ वं
९. री गा मा पथ री गा सा सा  
र ज त गि रि शि ख र
१०. नीं नीं नीं नीं नीं नीं नीं नीं  
म णि श क ल शं ख
११. गा गम पा पा धप मा निध निस'  
व र यु व ति दं त
१२. निध पनि मा मपरि गा गा गा गा  
पं क्ति नि भं
१३. नी नी पा नी गा मा गा सा  
प्र ण मा मि प्र ण य
१४. गा सा गा गा गा गम गा गा  
र ति क ल ह र व नु
१५. गा पा मा मा निध निस' निध पनि  
दं
१६. मा परिग गा गा गा गा गा गा  
श शि नं



इत्यनेन गांधारांशप्रस्तारगाने तेषामेकदेशेन प्रतीतिरूह्या । माध्यमग्रामिक-  
 शुद्धस्वरमेलने प्रथमकलायां मध्ये गगसा लघवस्त्रयः; मन्त्रे निरेकः; मध्ये  
 स एकः; गास्त्रयः; एवमष्टौ लघवः । एतमित्यक्षरे—एकारेण गः; तच्छेषा  
 गसनयः; तमित्यनेन सः; तच्छेषा गास्त्रयः (१) । द्वितीयस्यां मध्ये  
 ग एकः; गमावेकः; पौ द्वौ; धपावेकः; म एकः; निधावेकः;  
 निषादतारषड्जावेकः; एवमष्टौ लघवः । रजनिवधूमुखेत्यक्षराणि—रजाभ्यां  
 गौ; तच्छेषो मः; निवधूभिः पपधाः; तच्छेषौ पमौ; मुना निः; तच्छेषो  
 धः । खेन निः; तच्छेषः सः (२) । तृतीयस्यां मध्ये निधावेकः; पनी  
 एकः; म एकः; मपरय एकः; गाश्चत्वारः; एवमष्टौ लघवः । विभ्रम-  
 दमित्यक्षराणि—विना निः; तच्छेषा धपनिमाः; भ्रेण मः; तच्छेषौ  
 परी; मेन गः; तच्छेषो गः; दमिति गः; तच्छेषो गः (३) । द्विती-  
 यावच्चतुर्थी कला । निशामय वरोरु, इत्यक्षराणि—निशाभ्यां गौ;  
 तच्छेषो मः; मयवैः पपधाः; तच्छेषः पः; रो इति मः; तच्छेषौ निधौ;  
 रुणा निः; तच्छेषः सः (४) । पञ्चम्यां तृतीयावत्प्रथमादयो लघवः  
 षट्; उपान्त्यान्यौ मध्यमषड्जौ । तव मुखविलासेत्यक्षराणि—तेन निः;  
 तच्छेषो धः; वेन पः; तच्छेषो निः; मुखाभ्यां मौ; तच्छेषौ परी;  
 विलाभ्यां गौ; तच्छेषो मः; सेन सः (५) । षष्ठ्यां मध्ये  
 गसौ द्वौ; गास्त्रयः; गमावेकः; गौ द्वौ; एवमष्टौ लघवः । वपुश्चारुम-  
 लेत्यक्षराणि—वपुश्चारुभिर्गसगगाः; तच्छेषो गः; मेन गः; तच्छेषो  
 मः; मलाभ्यां गौ (६) । चतुर्थीवत्सप्तमी । मृदुकिरणेत्यक्षराणि—  
 मृदुभ्यां गौ; तच्छेषो मः; किरणैः पपधाः; तच्छेषा इतरे (७) ।  
 तृतीयावदष्टमी । ममृतभवमित्यक्षराणि—मेन निः; तच्छेषो धः; मृणा  
 पः; तच्छेषो निः; तभाभ्यां मौ; तच्छेषौ परी; वमिति गः;  
 तच्छेषा इतरे (८) । नवम्यां मध्ये रिगमास्त्रयो लघवः; पधावेकः; रिगौ

द्वौ ; सौ द्वौ ; एवमष्टौ लघवः । रजतगिरिशिखरेत्यक्षराणि—रजतगिभिः क्रमेण रिगमपाः ; तच्छेषो धः ; रिशिखरै रिगससाः (९) । दशभ्यां मन्द्रे ऽष्टौ निषादा लघवः । मणिशकलशङ्खेत्यक्षराणि—मणिशकलशमित्येतैः षणिषादाः ; तच्छेष उपान्त्यः ; खेनान्त्यः (१०) । सप्तमीवदेकादशी । वरयुवतिदन्तेत्यक्षराणि—वराभ्यां गौ ; तच्छेषो मः ; युवतिभिः पपधाः, तच्छेषः पः ; दमिति मः ; तच्छेषौ निधौ ; तेन निः ; तच्छेषः सः (११) । अष्टमीवद् द्वादशी । पङ्क्तिनिभमित्यक्षराणि—पेन निः ; तच्छेषा धपनयः ; ङ्क्तिनिभ्यां मौ ; तच्छेषौ परी ; भमिति गः ; तच्छेषा गाः (१२) । त्रयोदश्यां मध्ये निनिपनिगमगसा अष्टौ लघवः । प्रणमामि प्रणयेत्यक्षराणि—चतुर्थो माक्षरशेषः (१३) । चतुर्दश्यां मध्ये गसौ द्वौ ; गास्त्रयः ; गमावेकः ; गौ द्वौ ; एवमष्टौ लघवः । रतिकलहरवनु, इत्यक्षराणि ; मध्यमो रशेषः (१४) । पञ्चदश्यां मध्ये गपौ द्वौ ; मौ द्वौ ; निधावेकः ; निषादतारषड्जावेकः ; मध्ये निधावेकः ; पनी एकः ; एवमष्टौ लघवः । दमिति गः ; तच्छेषा इतरे (१५) । षोडश्यां मध्ये म एकः ; परिगा एकः ; गाः षट् ; एवमष्टौ लघवः । शशिनमित्यक्षराणि—शशिभ्यां मपौ ; तच्छेषा रिस्त्रयो गाश्च ; नमिति गः ; तच्छेषास्त्रयो गाः (१६) ।

एतं रजनिवधूमुखविभ्रमदं निशामय वरोरु

तव मुखविलासवपुश्चारुममलमृदुकिरणममृतभवम् ।

रजतगिरिशिखरमणिशकलशङ्खवरयुवतिदन्तपङ्क्तिनिभं

प्रणमामि प्रणयरतिकलहरवनुदं शशिनम् ॥

अत्र शशिप्रणामो ऽपि शशिनः शशिशिखरसंबन्धाच्छङ्करस्तुतावेव पर्यवस्यति ; अथ वा शशिनो ऽष्टमूर्तिधरमूर्तिभेदत्वात्तत्प्रणाम एवेति मन्तव्यम् ॥ इति गांधारी ॥ ३ ॥

## अथ मध्यमा

पञ्चांशा मध्यमायां स्युरगांधारनिषादकाः ॥ ७० ॥  
 षड्जमध्यमबाहुल्यं गांधारो ऽल्पो ऽत्र षाडवम् ।  
 गलोपान्निगलोपेन त्वौडुवं स्यात्कलाऽष्टकम् ॥ ७१ ॥  
 ऋषभादिर्मूर्च्छना स्यात्तालश्चत्पुटो मतः ।  
 विनियोगो ध्रुवागाने द्वितीयप्रेक्षणे भवेत् ॥ ७२ ॥

अस्यां मध्यमायां मध्यमो न्यासः । अंशा एवापन्यासाः ।  
 चोक्षषाडवदेश्यान्धाल्यो दृश्यन्ते । अस्याः प्रस्तारः—

४. मध्यमा

१. मा मा मा मा पा धनि नी धप  
 पा तु भ व मू  
 २. मा पम मा सा मा गा री री  
 र्ध जा न न

(क०) पञ्चांशा इति । मध्यमायामगांधारनिषादकाः पञ्च सरि-  
 मपधा अंशा ग्रहाश्च स्युः । षड्जमध्यमबाहुल्ये प्राप्ते ऽपि पुनर्ग्रहणं तयोः  
 पर्यायांशत्वे ऽपि वादिवद्बाहुल्यसिद्धयर्थम् । गांधारो ऽल्प इति पूर्णताया-  
 मिति मन्तव्यम् । अत्र षाडवमिति स्पष्टो ऽर्थः ॥ -७०—७२ ॥

(सु०) मध्यमां लक्षयति—पञ्चांशा इति । मध्यमायां षड्जर्षममध्यम-  
 पञ्चमधैवता विकल्पेनांशाः । षड्जमध्यमौ बहुलौ । गांधारो ऽल्पः ।  
 गांधारलोपात्षाडवम् । निषादगांधारलोपादौडुवितम् । अष्टौ कलाः । ऋषभादि-  
 मूर्च्छना । चत्पुटस्तालः । द्वितीयप्रेक्षणे ध्रुवागाने विनियोगः ॥ -७०—७२ ॥

३. पा मा रिम गम मा मा मा मा  
कि री ट
४. मां निध निस् निध पम पध मा मा  
म णि द र्प णं
५. नीं नीं री री नीं री री पा  
गौ री क र प
६. नीं मप मा मा सा सा सा सा  
छ वां गु लि सु
७. गां नी सां गां धप मा धनि सां  
ते जि तं
८. पा सां पा निधप मा मा मा मा  
सु कि र णं

(क०) चोक्षषाडवेति । शुद्धषाडवो ग्रामरागः । माध्यमग्रामिकशुद्ध-  
स्वरमेलने प्रथमकलायां मध्ये मध्यमाश्चत्वारो लघवः ; प एकः ; धनी  
एकः ; निरेकः ; धपावेकः ; एवमष्टौ लघवः । पातु भवमू इत्यक्षराणि—पा,  
इति मः ; तच्छेषौ मौ ; तुभवैर्मपधाः ; तच्छेषो निः ; मू, इति निः ;  
तच्छेषौ धपौ (१) । द्वितीयस्यां मध्ये म एकः ; पमावेकः ; मसमगरिरयः  
षट् ; एवमष्टौ लघवः । र्धजाननेत्यक्षराणि—र्धजाभ्यां मपौ ; तच्छेषा  
ममसाः ; ननाभ्यां मगौ ; तच्छेषौ री (२) । तृतीयस्यां मध्ये पमौ द्वौ ;  
रिमावेकः ; गमावेकः ; माश्चत्वारः ; एवमष्टौ लघवः । किरीटित्यक्षराणि—  
किरीटैः पमरयः ; तच्छेषा इतरे (३) । चतुर्थ्यां तारे म एकः ; मध्ये  
निधावेकः ; नितारषड्जावेकः ; मध्ये निधावेकः ; पमावेकः ; पधावेकः ;  
मौ द्वौ ; एवमष्टौ लघवः । मणिदर्पणमित्यक्षराणि—मणिभ्यां मनी ;  
तच्छेषो धः ; देन निः ; तच्छेषाः सनिधाः ; र्पेण पः ; तच्छेषा मपधाः ;

## अथ पञ्चमी

रिपावंशौ तु पञ्चम्यां सगमाः स्वल्पका मताः ।

रिमयोः संगतिर्गच्छेत्पूर्णत्वे गान्निषादकम् ॥ ७३ ॥

णमिति मः ; तच्छेषो मः (४) । पञ्चम्यां मन्द्रे नी द्वौ ; मध्ये री द्वौ ; मन्द्रे निः ; मध्ये रिरिपास्त्रयः ; एवमष्टौ लघवः । गौरीकरपेत्यक्षराणि—गौ, इति निः ; तच्छेषो निः ; री, इति रिः ; तच्छेषो रिः ; करपैर्निरियः ; तच्छेषः पः (५) । षष्ठ्यां मन्द्रे निरेकः ; मध्ये मपावेकः ; मौ द्वौ ; साश्चत्वारः ; एवमष्टौ लघवः । छ्वाङ्गुलिस्वित्यक्षराणि—छ्वां इति निमौ ; तच्छेषाः पममाः ; गुलिभ्यां सौ ; तच्छेषः सः ; सुना सः (६) । सप्तम्यां तारे गः ; मध्ये निः ; तारे सगौ ; मध्ये धपावेकः ; म एकः ; धनी एकः ; तारे स एकः ; एवमष्टौ लघवः । तेजितमित्यक्षराणि—ते इति गः ; तच्छेषाः परे षट् स्वराः ; जिना धः ; तच्छेषो निः ; तमिति सः (७) । अष्टम्यां मध्ये प एकः ; तारे स एकः ; पुनर्मध्ये प एकः ; निधपा एकः ; माश्चत्वारः ; एवमष्टौ लघवः । सुकिरणमित्यक्षराणि—सुकिरैः पसपाः ; तच्छेषा निधपाः ; णमिति मः ; तच्छेषास्त्रयः (८) ।

पातु भवमूर्धजाननकिरीटमणिदर्पणम् ।

गौरीकरपल्लवाङ्गुलिसुतेजितं सुकिरणम् ॥ इति मध्यमा ॥ ४ ॥

(क०) रिपावंशाविति । सगमाः स्वल्पका मता इत्यत्र समयोर-षाडबौद्धवकारित्वेनाप्राप्तावल्पत्ववचनं विधिरिति, गस्य षाडबौद्धवकारित्वेन प्राप्तौ पुनर्वचनं परिसंख्येति च ‘पञ्चम्यां तु विपर्ययः’ इत्यादिग्रन्थव्याख्यानसमये पूर्वं प्रतिपादितम् । संपूर्णत्वदशायां गान्निषादकं गच्छेदिति ; गन्योः संगतिं कुर्यादित्यर्थः । एतेन षाडवत्वे गस्यौद्धवत्वे निगयोश्च लोप्यत्वात्तत्र तयोः संगतिं न कुर्यादिति गम्यते । तेन निगाभ्यां चेत्यत्र लुप्तेन

क्रमाद्देन निगाभ्यां च षाडवौडुवता मता<sup>१</sup> ।

ऋषभो ऽंशस्त्वौडुवितं द्वेष्ट्यष्टौ च कला मताः ॥ ७४ ॥

मूर्च्छनाऽऽदि तु पूर्वावत्प्रेक्षणं तु तृतीयकम् ।

अस्यां पञ्चम्यां पञ्चमो न्यासः । ऋषभपञ्चमनिषादा अप-  
न्यासाः । चोक्षपञ्चमदेश्यान्धाल्यो दृश्यन्ते । अस्याः प्रस्तारः—

५ पञ्चमी

१. पा धनि नी नी मा नी मा पा  
ह र मू र्ध जा न

लृप्ताभ्यामिति चाध्याहारः कार्यः । क्रमात्षाडवौडुवता, तेन षाडवं निगा-  
भ्यामौडुवमिति क्रमात्, षाडवौडुवयोर्भावः षाडवौडुवता । ऋषभो ऽंशस्त्वौ-  
डुवितं द्वेष्टीति । अस्यामौडुवकारिणोर्निगयोर्ऋषभे ऽंशे संवादित्वाभावे ऽपि,

‘ऋषभश्चैव पञ्चम्यां कैशिक्यां चैव धैवतः ।

एवं हि द्वादशैते स्युर्वर्ज्याः पञ्चस्वरे सदा ॥’

इति मुनिवचनबलादौडुवत्वं निषिध्यत इति मन्तव्यम् । मूर्च्छनाऽऽदि तु  
पूर्वावदिति । पूर्वावनमध्यमायामिवात्रापि मूर्च्छनर्षभादिः । आदिशब्देन  
चञ्चत्पुटश्च तालो गृह्यते । अन्यदुक्तप्रायम् ॥ ७३—७४- ॥

(सु०) पञ्चमी लक्षयति—रिपाविति । पञ्चम्यामृषभपञ्चमावंशौ ; षड्ज-  
गांधारमध्यमा अल्पाः ; ऋषभमध्यमयोः संगतिः ; पूर्णत्वे गांधारान्निषादपर्यन्त-  
मारोहणम् ; गांधारलोपात्षाडवम् ; निषादगांधारलोपादौडुवितम् ; ऋषभे ऽंश  
औडुवितं नास्ति ; अष्टौ कलाः । ऋषभादिर्मूर्च्छना । चञ्चत्पुटस्तालः । ध्रुवायां  
तृतीयप्रेक्षणे विनियोगः ॥ ७३—७४- ॥

<sup>१</sup> षाडवौडुविते मते.

२. गा गा सा सा मां मां पां पां  
नं म हे श म म र
३. पां पां धां नीं नीं नीं गा सा  
प ति बा हु स्तं भ
४. पा मा धा नी निध पा पा पा  
न म नं तं
५. पा पा रीं रीं रीं रीं रीं रीं  
प्र ण मा मि पु रु ष
६. मां निंग सा सध नी नी नी नी  
मु ख प ब्र ल क्ष्मी
७. सां सां सां मा पा पा पा पा  
ह र मं बि का प
८. धा मा धा नी पा पा पा पा  
ति म जे यं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये प एको लघुः ; धनी एकः ; नी द्वौ ; मनिमपाश्चत्वारः ; एवमष्टौ लघवः । हरमूर्ध-  
जानेत्यक्षराणि—हराभ्यां पधौ ; तच्छेषो निः ; मू इति निः ; तच्छेषो  
निः ; र्धजाभ्यां मनी ; तच्छेषो मः ; नेन पः (१) । द्वितीयस्यां मध्ये गौ  
द्वौ ; सौ द्वौ ; मन्द्रे मौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । नं महेशममरे-  
त्यक्षराणि—नं महे इति गगसाः ; तच्छेषः सः ; शममरैर्ममपपाः (२) ।  
तृतीयस्यां मन्द्रे पौ द्वौ ; ध एकः ; निषादास्त्रयः ; मध्ये ग एकः ; स एकः ;  
एवमष्टौ लघवः । पतिबाहुस्तम्भेत्यक्षराणि—पतिबा इति पपधाः ; तच्छेषो  
निः ; हुस्तमिति निषादौ ; तच्छेषो गः ; भेन सः (३) । चतुर्थ्यां मध्ये

अथ धैवती

स्तो धैवत्यां रिधावंशौ लङ्घ्यावारोहिणौ सपौ ॥ ७५ ॥

पलोपात्पाडवं प्रोक्तमौडुवं सपलोपतः ।

ऋषभादिर्मूर्च्छना स्यात्तालो मार्गश्च गीतयः ॥ ७६ ॥

विनियोगश्च षाड्जीवत्कला द्वादश कीर्तिताः ।

पमधनयश्चत्वारः ; निधावेकः ; पास्त्रयः ; एवमष्टौ लघवः । नमनन्तमित्यक्षराणि—नमनमिति पमधाः ; तच्छेषो निः ; तमिति निः ; तच्छेषा इतरे (४) । पञ्चम्यां मध्ये पौ द्वौ ; तार ऋषभाः षट् ; एवमष्टौ लघवः । प्रणमामि पुरुषेत्यक्षराणि—प्रणमा इति पपरयः ; तच्छेषो रिः ; मिपुरुषैश्चत्वार ऋषभाः (५) । षष्ठ्यां मन्द्रे म एकः ; मन्द्रनिमध्यगावेकः ; स एकः ; सधावेकः ; निषादाश्चत्वारः ; एवमष्टौ लघवः । मुखपद्मलक्ष्मीत्यक्षराणि—मुखाभ्यां मनी ; तच्छेषो गः ; पद्माभ्यां सौ ; तच्छेषौ धनी ; लेन निः ; तच्छेषो निः ; क्ष्मीति निः ; (६) । सप्तम्यां तारे सास्त्रयः ; मध्ये म एकः ; पाश्चत्वारः ; एवमष्टौ लघवः । हरमम्बिकापेत्यक्षराणि—हरममिति सास्त्रयः ; तच्छेषो मः ; बिकाभ्यां पौ ; तच्छेषः पः ; पिति पः (७) । अष्टम्यां मध्ये धमधनयश्चत्वारः ; पाश्चत्वारः ; एवमष्टौ लघवः । तिमजेयमित्यक्षराणि—तिमजे इति धमधाः ; तच्छेषो निः ; यमिति पः ; तच्छेषाः परे (८) ।

हरमूर्धजाननं महेशममरपतिबाहुस्तम्भनमनन्तम् ।

तं प्रणमामि पुरुषमुखपद्मलक्ष्मीहरमम्बिकापतिमजेयम् ॥

इति पञ्चमी ॥ ५ ॥

(क०) स्तो धैवत्यामिति । आरोहिणावारोहिर्वर्णौ सपौ लङ्घ्यौ लङ्घनीयौ ; पूर्णावस्थायामल्पतरौ कर्तव्यावित्यर्थः । एतेनावरोहे सपावल्यौ



अस्यां धैवत्यां धैवतो न्यासः । ऋषभमध्यमधैवता अपन्यासाः ।  
चोक्षकैशिकदेशीसिंहल्यो दृश्यन्ते । अस्याः प्रस्तारः—

६. धैवती

१. धा धा निध पध मा मा मा मा  
त रु णा म लें दु
२. धा धा निध निसं सां सां सां सां  
म णि भू षि ता म
३. सध धा पा मध धा निध धनि धा  
ल शि रो जं
४. सा सा रिग रिग सा रिग सा सा  
भु ज गा धि पै क
५. धां धां नीं पां धां पां मां मां  
कुं ड ल वि ला स
६. धां धां पां मंधं धां निधं धनि धां  
कृ त शो भं
७. धा धा निसं निसं निध पा पा पा  
न ग सू नु ल क्ष्मी

कर्तव्यौ, न त्वल्पतराविति गम्यते । पलोपात्षाडवमित्यादिः स्पष्टार्थो  
ग्रन्थः ॥ -७५—७६- ॥

(सु०) धैवतीं लक्षयति—स्तो धैवत्यामिति । धैवत्यामृषभधैवतावंशो ।  
आरोहिवर्णस्थौ षड्जपञ्चमौ लङ्घ्यावीषत्स्पर्शयोग्यौ । पञ्चमलोपात्षाडवम् ।  
षड्जपञ्चमलोपादौडुवितम् । ऋषभादिमूर्च्छना । अत्र षाड्जीवत्तालमार्गगीतिविनि-  
योगाः । द्वादश कलाः ॥ -७५—७६- ॥

८. रिग सा सा सा नीं नीं नीं नीं  
दे हा र्ध मि त्रि
९. सा रिग रिग सा नीं सा धां धां  
त श री रं
१०. रीं गंरिं मंगं मां मां मां मां मां  
प्र ण मा मि भू त
११. नी नी धा धा पा रिग सा रिग  
गी तो प हा र
१२. पा धा सा मा धा नी धा धा  
प रि तु ष्टं

(क०) षाड्जग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये धौ लघू ; निधावेकः ; पधावेकः ; साश्चत्वारः ; एवमष्टौ लघवः । तरुणामलेन्द्रित्यक्षराणि—तरुणा, इति धधनयः ; तच्छेषा धपधाः ; मलें, इति मौ ; तच्छेषो मः ; दुना मः (१) । द्वितीयस्यां मध्ये धौ द्वौ ; निधावेकः ; निसावेकः ; साश्चत्वारः ; एवमष्टौ लघवः । मणिभूषितामेत्यक्षराणि—मणिभूमिर्धधनयः ; तच्छेषा धनिसाः ; षिताभ्यां सौ ; तच्छेषः सः ; मेन सः (२) । तृतीयस्यां मध्ये सधावेकः ; धपौ द्वौ ; मधावेकः ; ध एकः ; निधावेकः ; धनी एकः ; ध एकः ; एवमष्टौ लघवः । लशिरोजमित्यक्षराणि—लेन सः ; तच्छेषो धः ; शिरो इति धपौ ; तच्छेषा मधधनिधाः ; जं, इति धः ; तच्छेषौ निधौ (३) । चतुर्थ्यां मध्ये सौ द्वौ ; रिगौ द्विद्वौ ; स एकः ; रिगावेकः ; सौ द्वौ ; एवमष्टौ लघवः । भुजगाधिपैकेत्यक्षराणि—भुजगाभिः ससरयः ; तच्छेषा गरिगाः ; धिपै इति सरी ; तच्छेषौ गसौ ; केन सः (४) । पञ्चम्यां मन्द्रे धौ द्वौ ; निपधपाश्चत्वारः ; मौ द्वौ ; एवमष्टौ लघवः । कुण्डलविलासेत्यक्षराणि—द्वितीयोपान्त्यौ शेषौ (५) । षष्ठ्यां

मन्द्रे धौ द्वौ ; प एकः ; मधावेकः ; ध एकः ; निधावेकः ; धनी एकः ;  
 ध एकः ; एवमष्टौ लघवः । कृतशोभमित्यक्षराणि—कृतशोभिर्धपाः ;  
 तच्छेषा मधधनिधाः ; भमिति धः ; तच्छेषौ निधौ (६) । सप्तम्यां मध्ये  
 धौ द्वौ ; द्वौ नितारषड्जौ द्विद्वौ ; निधावेकः ; पास्त्रयः ; एवमष्टौ लघवः ।  
 नगसूनुलक्ष्मीत्यक्षराणि—नगसूभिर्धनयः ; तच्छेषाः सनिसाः ; नुना निः ;  
 तच्छेषो धः ; लेन पः ; तच्छेषः पः ; क्ष्मीति पः (७) । अष्टम्यां मध्ये  
 रिगावेकः ; सास्त्रयः ; मन्द्रे निषादाश्चत्वारः ; एवमष्टौ लघवः । देहार्धमि-  
 श्रीत्यक्षराणि—दे, इति रिः ; तच्छेषो गः ; हा, इति सः ; तच्छेषौ सौ ;  
 र्धमिभ्यां नी ; तच्छेषो निः ; श्रिणा निः (८) । नवम्यां मध्ये स एकः ;  
 रिगौ द्विद्वौ ; सनिसास्त्रयः ; धौ द्वौ ; एवमष्टौ लघवः । तशरीरमित्य-  
 क्षराणि—तशाभ्यां सरी ; तच्छेषो गः ; री, इति रिः ; तच्छेषा गस-  
 निसाः ; रमिति धः ; तच्छेषो धः (९) । दशम्यां मन्द्रे रिरिकः ; गरी  
 एकः ; मगावेकः ; माः पञ्च ; एवमष्टौ लघवः । प्रणमामि भूतेत्यक्षराणि—  
 प्रणाभ्यां रिगौ ; तच्छेषो रिः ; मा इति मः ; तच्छेषौ गमौ ; मिभूभ्यां  
 मौ ; तच्छेषो मः ; तेन मः (१०) । एकादश्यां मध्ये नी द्वौ ; धौ द्वौ ;  
 प एकः ; रिगावेकः ; स एकः ; रिगावेकः ; एवमष्टौ लघवः । गीतोपहारे-  
 त्यक्षराणि—गी इति निः ; तच्छेषो निः ; तो, इति धः ; तच्छेषो धः ;  
 पहाभ्यां परी ; तच्छेषौ गसौ ; रेण रिः ; तच्छेषो गः (११) । द्वादश्यां  
 मध्ये पधसमधनयः षट् ; धौ द्वौ ; एवमष्टौ लघवः । परितुष्टमित्यक्षराणि—  
 परितुभिः पधसाः ; ष्टमित्युपान्त्यः (१२) ।

तरुणामलेन्दुमणिभूषितामलशिरोजं

भुजगाधिपैककुण्डलविलासकृतशोभम् ।

नगसूनुलक्ष्मीदेहार्धमिश्रितशरीरं

प्रणमामि भूतगीतोपहारपरितुष्टम् ॥ इति धैवती ॥ ६ ॥

## अथ नैषादी

नैषाद्यां निरिगा अंशा अनंशाबहुलाः स्मृताः ॥ ७७ ॥

षाडवौडुवलङ्घ्याः स्युः पूर्वावद्विनियोजनम् ।

चञ्चत्पुटः षोडशात्र कला गादिश्च मूर्च्छना ॥ ७८ ॥

अस्यां नैषाद्यां निषादो न्यासः । अंशा एवापन्यासाः । चोक्ष-  
साधारितदेशीवेलावल्यो दृश्यन्ते । अस्याः प्रस्तारः—

## ७. नैषादी

१. नी नी नी नी सां धा नी नी  
तं सु र वं दि त

(क०) नैषाद्यामिति । अनंशाबहुला निरिगा अंशाः स्मृता इति योजना । अनंशाः समपधा अबहुला अल्पत्वयुक्ता येषु निरिगेष्वंशेषु ते ऽंशा बहुलाः स्मृताः । अन्यथा ऽनंशाः षड्जादयो बहुलाः स्मृता इति पदभेदेन भिन्नवाक्यत्वे ‘पूर्णावस्थायां षड्जमध्यमपञ्चमधैवतानामल्पत्वं षाडवे षड्जमध्यमधैवतानामल्पत्वमौडुवे मध्यमधैवतयोरल्पत्वम्’ इति मतङ्गवचनेन ‘अनभ्यासस्त्वनंशेषु’ इति स्ववचनेन च विरोधः स्यात् । पूर्वावद् धैवत्यामिव षाडवौडुवलङ्घ्याः स्युः, पलोपात्षाडवं सपलोपादौडुवमारोहिणौ सपौ लङ्घ्यौ चेति षाडवौडुवलङ्घ्याः, विनियोजनं च षाड्जीवदिति । अन्यद्व्याख्यातचरम् ॥ -७७, ७८ ॥

(सु०) नैषादीं लक्षयति—नैषाद्यामिति । नैषाद्यां निषादर्षभगांधारा विकल्पेनांशाः । षड्जमध्यमपञ्चमधैवता बहुलाः(?) । पञ्चमलोपात्षाडवम् ; षड्जपञ्चमलोपादौडुवितम् । षड्जपञ्चमौ लङ्घ्यौ । प्रथमे प्रेक्षणे नैष्क्रामिकध्रुवायां विनियोगः । चञ्चत्पुटस्तालः । षोडश कलाः । गांधारादिमूर्च्छना ॥ -७७, ७८ ॥

२. पा मा सा धां नीं नीं नीं नीं  
म हि ष म हा सु र
३. सा सा गा गा नी नी धा नी  
म थ न मु मा प तिं
४. सां सां धा नी नी नी नी नी  
भो ग यु तं
५. सा सा गा गा मां मां मां मां  
न ग सु त का मि नी
६. नीं पां धां पां मां मां मां मां  
दि व्य वि शे ष क
७. रीं गां सां सां रीं गां नी नी  
सू च क शु भ न ख
८. नी नी पा धनि नी नी नी नी  
द र्प ण कं
९. सा सा गा सा मा मा मा मा  
अ हि मु ख म णि ख चि
१०. मां मां मां मां नीं धां मां मां  
तो ज्ज्व ल नू पु र
११. धा धा नी नी री गा मां मां  
बा ल भु जं ग म
१२. मां मां पां धां नीं नीं नीं नीं  
र व क लि तं
१३. पां पां नीं नीं री री री री  
हु त म भि व्र जा मि

१४. री मा मा मा री गा सा सा  
श र ण म नि दि त
१५. धा मा री गा सा धा नी नी  
पा द यु ग पं क
१६. पां मां रीं गां नी नी नी नी  
ज वि ला सं

(क०) षाड्जग्रामिकशुद्धस्वरमेलने प्रथमकालायां मध्ये निषादा-  
श्चत्वारः; तारे स एकः; मध्ये ध एकः; नी द्वौ; एवमष्टौ लघवः ।  
तं सुरवन्दितेत्यक्षराणि—तमिति निः; तच्छेषो निः; सुरवमिति  
निनिसाः; तच्छेषो धः; दिताभ्यां नी (१) । द्वितीयस्यां मध्ये पम-  
सास्त्रयः; मन्त्रे ध एकः; निषादाश्चत्वारः; एवमष्टौ लघवः । महिष-  
महासुरेत्यक्षराणि—षष्ठः शेषः (२) । तृतीयस्यां मध्ये सौ द्वौ; गौ  
द्वौ; नी द्वौ; धनी द्वौ; एवमष्टौ लघवः । मथनमुमापतिमित्यक्षराणि—  
षष्ठः शेषः (३) । चतुर्थ्यां तारे सौ द्वौ; मध्ये ध एकः; निषादाः  
पञ्च; एवमष्टौ लघवः । भोगयुतमित्यक्षराणि—भो इति सः; तच्छेषः सः;  
गयुतमिति धनिनयः; तच्छेषा इतरे (४) । पञ्चम्यां मध्ये सौ द्वौ,  
गौ द्वौ; मन्त्रे माश्चत्वारः; एवमष्टौ लघवः । नगसुतकामिनीत्यक्षराणि—  
षष्ठः शेषः (५) । षष्ठ्यां मन्त्रे निपधपाश्चत्वारः; माश्चत्वारः; एवमष्टौ  
लघवः । दिव्यविशेषकेत्यक्षराणि—द्वितीयषष्ठौ शेषौ (६) । सप्तम्यां तारे  
रिगससरिगाः षट्; मध्ये नी द्वौ; एवमष्टौ लघवः । सूचकशुभनखेत्यक्ष-  
राणि—द्वितीयः शेषः (७) । अष्टम्यां मध्ये निनिपास्त्रयः; धनी एकः;  
निषादाश्चत्वारः; एवमष्टौ लघवः । दर्पणकमित्यक्षराणि—देन निः;  
तच्छेषो निः; र्पणाभ्यां पधौ; तच्छेषो निः; कमिति निः; तच्छेषा

इतरे (८) । नवम्यां मध्ये ससगसाश्चत्वारः ; माश्चत्वारः ; एवमष्टौ लघवः । अहिमुखमणिखचीत्यक्षराणि (९) । दशम्यां मन्द्रे माश्चत्वारः ; निधौ द्वौ ; मौ द्वौ ; एवमष्टौ लघवः । तोज्ज्वलनूपुरेत्यक्षराणि—द्वितीयषष्ठौ शेषौ (१०) । एकादश्यां मध्ये धौ द्वौ ; नी द्वौ ; रिगौ द्वौ ; मन्द्रे मौ द्वौ ; एवमष्टौ लघवः । बालभुजंगमेत्यक्षराणि—तृतीयसप्तमौ शेषौ (११) ; द्वादश्यां मन्द्रे मौ द्वौ ; प एकः ; ध एकः ; निषादाश्चत्वारः ; एवमष्टौ लघवः । रवकलितमित्यक्षराणि—रवकलिभिर्ममपधाः ; तच्छेषो निः ; तमिति निः ; तच्छेषावितरौ (१२) । त्रयोदश्यां मन्द्रे पौ द्वौ ; नी द्वौ ; मध्य ऋषभाश्चत्वारः ; एवमष्टौ लघवः । द्रुतमभिन्नजामीत्यक्षराणि—सप्तमः शेषः (१३) । चतुर्दश्यां मध्ये रिरिकः ; मास्त्रयः ; रिगौ द्वौ ; सौ द्वौ ; एवमष्टौ लघवः । शरणमनिन्दितेत्यक्षराणि—षष्ठः शेषः (१४) । पञ्चदश्यां मध्ये धमरिगसधाः षट् ; नी द्वौ ; एवमष्टौ लघवः । पादयुगपङ्केत्यक्षराणि—द्वितीयसप्तमौ शेषौ (१५) । षोडश्यां तारे पमरिगाश्चत्वारः ; मध्ये निषादाश्चत्वारः ; एवमष्टौ लघवः । जविलासमित्यक्षराणि—जविलाभिः पमरयः ; तच्छेषो गः ; समिति निः ; तच्छेषाः परे (१६) ।

तं सुरवन्दितमहिषमहाऽसुरमथनमुमापतिं भोगयुतं

नगसुतकामिनीदिव्यविशेषकसूचकशुभनखदर्पणकम् ।

अहिमुखमणिखचितोज्ज्वलनूपुरबालभुजंगमरवकलितं

द्रुतमभिन्नजामि शरणमनिन्दितपादयुगपङ्कजविलासम् ॥

इति नैषादी ॥ ७ ॥

इति षाड्ज्यादयः सप्त जातयः शुद्धतालक्षणयुक्ता एव प्रस्तारे दर्शिताः । लक्षणेषु नामस्वरान्यतिरेकेण स्वरान्तराणां ग्रहांशापन्यासत्ववचनं तु तासामेव विद्वत्तदशायामपि नियमप्रदर्शनार्थमित्यवसेयम् ॥

## अथ षड्जकैशिकी

अंशाः स्युः षड्जकैशिक्यां षड्जगांधारपञ्चमाः ।  
 ऋषभे मध्यमे ऽल्पत्वं धनिषादौ मनाग्बहू ॥ ७९ ॥  
 चञ्चत्पुटः षोडशास्यां कलाः स्युर्विनियोजनम् ।  
 प्रावेशिक्यां ध्रुवायां स्यात्प्रेक्षणे तु द्वितीयके ॥ ८० ॥

अस्यां षड्जकैशिक्यां गांधारो न्यासः । षड्जनिषादपञ्चमा  
 अपन्यासाः । प्रागुक्ता गांधारपञ्चमहिन्दोलकदेशीवेलावल्यो दृश्यन्ते ।  
 अस्याः प्रस्तारः—

८. षड्जकैशिकी

१. सा सा मां पां गरि मग मा मा  
 दे
२. मा मा मा मा सां सां सां सां  
 वं

(क०) अथ संसर्गजविकृतजातिषु प्रथमा षड्जकैशिकी—अंशाः  
 स्युरिति । ऋषभे मध्यमे ऽल्पत्वमिति । इहानंशेषु रिमधनिषु प्रास-  
 मल्पत्वं रिमयोर्नियम्यते । धनिषादौ मनाग्बहू इति । अंशीभूतसगपापेक्षया  
 ऽल्पत्वमल्पीभूतरिमापेक्षया बहुत्वं धन्योः कर्तव्यमित्यर्थः । चञ्चत्पुट इत्यादि ।  
 स्पष्टो ऽर्थः ॥ ७९, ८० ॥

(सु०) षड्जकैशिकीं लक्षयति—अंशाः स्युरिति । षड्जकैशिक्यां  
 षड्जगांधारपञ्चमा अंशाः ; ऋषभमध्यमयोरल्पत्वम् ; धैवतनिषादयोः किञ्चिद्बहु-  
 त्वम् । चञ्चत्पुटस्तालः । षोडश कलाः । प्रावेशिक्यां ध्रुवायां द्वितीयप्रेक्षणे  
 विनियोगः ॥ ७९, ८० ॥



३. धा धा पा पा धा धा री रिम  
अ स क ल श शि ति ल
४. री री नीं नीं नीं नीं नीं नीं  
कं
५. धा धा पा धनि मा मा पा पा  
द्वि र द ग तिं
६. धा धा पा धनि धा धा पा पा  
नि पु ण म तिं
७. सा सा सा सा सा सा सा सा  
मु ग्ध मु खां बु
८. धा धा पा धा धनि धा धा धा  
रु ह दि व्य कां तिं
९. सा सा सा रिग सा रिग धा धा  
ह र मं बु दो द
१०. मा धा पा पा धा धा नी नी  
धि नि ना इं
११. री री गा सा सां सां सां गां  
अ च ल व र सू नु
१२. धां रिंसं रीं संरिं रीं सां सां सां  
दे हा र्ध मि त्रि
१३. सा सरि री सरि री सा सा सा  
त श री रं
१४. मा मा मा मा निध पध मा मा  
प्र ण मा मि तम हं

१५. नी नी पा पम पा पम पध रिग

अ नु प म मु ख क म

१६. गा गा गा गा गा गा गा गा

लं

(क०) गांधारो न्यास इति । ‘गांधारश्च भवेन्नचासः’ इति मुनिवचनात् । तेन ‘न्यासवर्ज्यैतलक्षणहीनाः’ इत्यत्र न्यासवर्ज्येत्यस्य विकृत-जातिलक्षणांशस्य <sup>१</sup>संसर्गजविकृताविषयत्वमुक्तं भवति । षाड्जग्रामिकशुद्ध-स्वरमेलने प्रथमकलायां मध्ये सौ द्वौ; मन्द्रे मपौ द्वौ; मध्ये गरी एकः; मगावेकः; मौ द्वौ; एवमष्टौ लघवः । दे इति प्रथमः सः; तच्छेषा इतरे (१) । द्वितीयस्यां मध्ये माश्चत्वारः; मन्द्रे साश्चत्वारः; एवमष्टौ लघवः । वमिति मः; तच्छेषा इतरे (२) । तृतीयस्यां मध्ये धौ द्वौ; पौ द्वौ; धौ द्वौ; रिरिकः; रिमावेकः; एवमष्टौ लघवः । असकलशशितिलेत्यक्षराणि; अन्यः शेषः (३) । चतुर्थ्यां मध्ये री द्वौ; मन्द्रे निषादाः षट्; एवमष्टौ लघवः । कमिति रिः; तच्छेषा इतरे (४) । पञ्चम्यां मध्ये धौ द्वौ; प एकः; धनी एकः; मौ द्वौ; पौ द्वौ; एवमष्टौ लघवः । द्विरदगतिमित्यक्षराणि—द्विरदगैर्धधपधाः; तच्छेषो निः; तिमिति मः; तच्छेषाः परे (५) । षष्ठ्यां मध्ये धौ द्वौ; प एकः; धनी एकः; धौ द्वौ; पौ द्वौ; एवमष्टौ लघवः । निपुणमतिमित्यक्षराणि—निपुणमैर्धधपधाः; तच्छेषो निः; तिमिति धः; तच्छेषाः परे (६) । सप्तम्यां मध्ये षड्जा अष्टौ लघवः । मुग्धमुखाग्निवत्यक्षराणि—मुना सः; तच्छेषः सः; ग्वेन सः; तच्छेषः सः; मुखांभ्यां सौ; तच्छेषः सः; बुना सः (७) । अष्टम्यां मध्ये धधपधाश्चत्वारः; धनी एकः; धास्त्रयः; एवमष्टौ लघवः । रुहदिव्यकान्तिमित्यक्षराणि; चतुर्थषष्ठोपान्त्याः शेषाः (८) ।

नवभ्यां मध्ये सास्त्रयः ; रिगावेकः ; स एकः ; रिगावेकः ; धौ द्वौ ; एवमष्टौ लघवः । हरमम्बुदोदेत्यक्षराणि—हरमं इति साः ; तच्छेषौ रिगौ ; बुदोभ्यां सरी ; तच्छेषौ गधौ ; देन धः (९) । दशभ्यां मध्ये मधौ द्वौ ; पौ द्वौ ; धौ द्वौ ; नी द्वौ ; एवमष्टौ लघवः । धिनिनादमित्यक्षराणि—धिनिना-  
 भर्मिधपाः ; तच्छेषः पः ; दमिति धः ; तच्छेषाः परे (१०) । एका-  
 दश्यां मध्ये रिरिगसाश्चत्वारः ; मन्त्रे सास्त्रयः ; ग एकः ; एवमष्टौ लघवः ।  
 अचलवरसून्वित्यक्षराणि ; सप्तमः शेषः (११) । द्वादश्यां मन्त्रे ध एकः ;  
 रिसावेकः ; रिरिकः ; सरी एकः ; रिरिकः ; सास्त्रयः ; एवमष्टौ लघवः ।  
 देहार्धमिश्रीत्यक्षराणि—दे इति धः ; तच्छेषौ रिसौ ; हा इति रिः ;  
 तच्छेषौ सरी ; धर्मिभ्यां रिसौ ; तच्छेषः सः ; श्रिणा सः (१२) ।  
 त्रयोदश्यां मध्ये स एकः ; सरी एकः ; रिरिकः ; सरी एकः ; रिरिकः ;  
 सास्त्रयः ; एवमष्टौ लघवः । तशरीरमित्यक्षराणि—तशाभ्यां सौ ; तच्छेषो  
 रिः ; री इति रिः ; तच्छेषौ सरी ; रमिति रिः ; तच्छेषाः साः (१३) ।  
 चतुर्दश्यां मध्ये माश्चत्वारः ; निधावेकः ; पधावेकः ; मौ द्वौ ; एवमष्टौ  
 लघवः । प्रणमामि तमहमित्यक्षराणि ; चतुर्थषष्ठदशमाः शेषाः (१४) ।  
 पञ्चदश्यां मध्ये निनिपास्त्रयः ; पमावेकः ; प एकः ; पमावेकः ; पधावेकः ;  
 रिगावेकः ; एवमष्टौ लघवः । अनुपमसुखकमेत्यक्षराणि ; पञ्चमाष्टमदशम-  
 द्वादशाः शेषाः (१५) षोडश्यां मध्ये गांधारा अष्टौ लघवः । लमिति  
 गः ; तच्छेषा इतरे (१६) ।

देवमसकलशशितिलकं द्विरदगतिं

निपुणमतिं मुग्धमुखाम्बुरुहदिव्यकान्तिम् ।

हरमम्बुदोदधिनिनादमचलवरसूनुदेहार्धमिश्रितशरीरं

प्रणमामि तमहमनुपमसुखकमलम् ॥ इति षड्जकैशिकी ॥ ८ ॥

अथ षड्जोदीच्यवा

अंशाः समनिधाः षड्जोदीच्यवायां प्रकीर्तिताः ।

मिथश्च संगतास्ते स्युर्मन्द्रगांधारभूरिता ॥ ८१ ॥

षड्जर्षभौ भूरितारौ रिलोपात्षाडवं मतम् ॥

औडुवं रिपलोपेन धैवते ऽंशे न षाडवम् ॥ ८२ ॥

षाड्जीवद्वीततालादि गांधारादिश्च मूर्च्छना ।

द्वितीये प्रेक्षणे गाने ध्रुवायां विनियोजनम् ॥ ८३ ॥

(क०) अंशाः समनिधा इति । मिथश्च संगतास्ते स्युः ; ते सम-  
 निधा मिथः परस्परं संगताश्च रक्तिवशाद्यथायोगं संबद्धाश्च भवेयुः । मन्द्र-  
 गांधारभूरिता, मन्द्रस्थानस्थितस्य गांधारस्यानंशस्यापि भूरिता बाहुल्यम्  
 ‘षड्जश्च ऋषभश्चैव गांधारश्च बली भवेत्’ इति मुनिवचनाद्भवति । तेन  
 स्थानान्तरस्थितस्य तस्य तन्नेत्युक्तं भवति । षड्जर्षभौ भूरितारौ भूरि-  
 तारस्थानं ययोस्तौ ; तारस्थयोर्बाहुल्यं कर्तव्यमित्यर्थः । तत्रर्षभस्य च षाड-  
 बौडुवकारित्वेन ‘पूर्णावस्थायामृषभपञ्चमयोरल्पत्वम्’ इति मतज्जवचनं मन्द्र-  
 मध्यस्थर्षभविषयम् । ‘ऋषभश्च बली भवेत्’ इति मुनिवचनं तु तार-  
 स्थर्षभविषयमिति व्यवस्थापनीयम् । तत्र षड्जस्यांशत्वेन सिद्धे ऽपि बहुत्वे  
 षड्जस्येति मुनिवचनान्मन्द्रमध्यस्थापेक्षया तारस्थस्यातिशयितत्वेन बहुत्वं  
 षड्जर्षभावित्यनेन विधीयत इत्यवगन्तव्यम् । धैवते ऽंशे न षाडवमिति ।  
 ऋषभस्य धैवतसंवादित्वेनांशसंवादिलोपस्थानिष्टत्वात् । ननु तस्मिन्नेवांशे  
 रिपलोपेनौडुवाभ्युपगमः कथमिति चेत् ; उच्यते—रिपयोलोपेनौडुवत्वे  
 षाडवकारित्वं पञ्चम एव पर्यवसितमिति तस्य संवादित्वान्न विरोधः ।  
 षाड्जीवद्वित्यादि गतार्थम् ॥ ८१—८३ ॥

अस्यां षड्जोदीच्यवायां मध्यमो न्यासः । षड्जधैवतावपन्यासौ ।

अस्याः प्रस्तारः—

१. षड्जोदीच्यवा

१. सा सा सा सा मां मां गां गां  
शै ले

२. गा मा पा मा गा मा मा धा  
श सू नु.

३. सा सा मा गा पा पा नी धा  
शै ले श सू नु

४. धा नी सा सा धा नी पा मा  
प्र ण य प्र सं ग

५. गां सा सा सा सा सा सा गां  
स वि ला स खे ल

६. धा धा पा धा पा नी धा धा  
न वि नो दं

७. सा गां गां गां गां गां सा सा  
अ धि क

(सु०) षड्जोदीच्यवां लक्षयति—अंशा इति । षड्जोदीच्यवायां षड्जमध्यमनिषादधैवता अंशाः । अंशानामेव परस्परं संगतिः । मन्द्रगांधारबाहुल्यम् । षड्जर्षभयोरतिबाहुल्यम् । ऋषभलोपात्षाडवम् । ऋषभधैवतलोपादौडुवितम् । यदा धैवतो ऽंशस्तदा षाडवं नास्ति । गीतितालादि षाड्जीवत् । गांधारादिर्मूर्च्छना । चच्चत्पुटस्तालः । द्वादश कलाः । ध्रुवायां द्वितीयप्रेक्षणे विनियोजनम् ॥ ८१-८३ ॥

८. नी धा पा धा पा धा धा धा  
मु खें दु
९. सां सां मा गा पा पा नी धा  
अ धि क मु खें दु
१०. धा नी सां सां धा नी पा मा  
न य नं न मा मि
११. गां सा सा सा सा सा सा गां  
दे वा सु रे श
१२. धा धा पा धा मां मां मां मां  
त व रु चि रं

शैलेऽक्षराभ्यां प्रथमा द्वितीया तु शसूनुना ।

तैः पञ्चभिस्तृतीया स्यात्सप्तमी त्वधिकाक्षरैः ॥ ८४ ॥

मुखेन्दुना ऽष्टमी त्वस्यां षड्भिस्तैर्नवमी कला ।

(क०) षाड्जग्राभिकशुद्धस्वरमेलने मध्ये साश्चत्वारः ; मन्द्रे मौ द्वौ ; गौ द्वौ ; एवमष्टौ लघवः । शैले इत्यक्षराभ्यां प्रथमपञ्चमौ ; शेषाः परे (१) । द्वितीयस्यां मध्ये गमपमगममधा अष्टौ लघवः । शसूनुभिः प्रथमतृतीयाष्टमाः ; शेषाः परे (२) । तृतीयस्यां मध्ये ससमगपपनिधा अष्टौ लघवः । शैलेशसून्वित्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (३) । चतुर्थ्यां मध्ये धनिससधनिपमा अष्टौ लघवः । प्रणयप्रसङ्गेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (४) । पञ्चम्यां मन्द्रे ग एकः ; मध्ये साः षट् ; मन्द्रे ग एकः ; एवमष्टौ लघवः । सविलासखेलेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (५) । षष्ठ्यां मध्ये धधपधपनिधधा अष्टौ लघवः । नविनोदमित्यक्षराणि—नविनोभिर्धधधाः ; दमिति सप्तमः ; शेषा

इतरे (६) । सप्तम्यां मध्ये स एकः ; मन्त्रे गाः पञ्च ; मध्ये सौ द्वौ ; एवमष्टौ लघवः । अधिकैः प्रथमतृतीयपञ्चमाः ; शेषा इतरे (७) । अष्टम्यां मध्ये निधपधपधधधा अष्टौ लघवः । मुखेन्दुभिः प्रथमतृतीयाष्टमाः ; शेषा इतरे (८) । नवम्यां तारे सौ द्वौ ; मध्ये मगपपनिधाः षट् ; एवमष्टौ लघवः । अधिकमुखेन्द्रित्यक्षराणि ; चतुर्थसप्तमौ शेषौ (९) । दशम्यां मध्ये धनी द्वौ ; तारे सौ ; मध्ये धनिपमाश्चत्वारः ; एवमष्टौ लघवः । नयनं नमामीत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (१०) । एकादश्यां मन्त्रे ग एकः ; मध्ये साः षट् ; मन्त्रे ग एकः ; एवमष्टौ लघवः । देवासुरेशेत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (११) । द्वादश्यां मध्ये धधपधाश्चत्वारः ; तारे माश्चत्वारः ; एवमष्टौ लघवः । तव रुचिरमित्यक्षराणि ; षष्ठादयस्त्रयः शेषाः (१२) ।

शैलेशसूनुप्रणयप्रसङ्गसविलासखेलनविनोदम् ।

अधिकमुखेन्दुनयनं नमामि देवासुरेश तव रुचिरम् ॥

सर्वासु जातिषु मागध्यादिषु गीतियोजनादिकप्रदर्शनार्थमस्यां त्रिरावृत्तपदा मागधी द्विरावृत्तपदा ऽर्धमागधीत्यादिवक्ष्यमाणलक्षणानुसारेणार्धमागधीगीतियोगं दर्शयति—शैलेऽक्षराभ्यामित्यादिना । प्रथमा प्रथमकला शैलेऽक्षराभ्यां शै ले इत्याभ्यामक्षराभ्यां योजनीयेति शेषः । द्वितीया तु शसूनुनेति । द्वितीयकला तु, शसूनुनेति द्वंद्वैकवद्भावः, श सू नु इति त्रिभिरक्षरैर्योजनीयेत्यर्थः । तैः पञ्चभिस्तृतीया स्यादिति । तृतीयकला तैः, शै ले श सू नु इति पञ्चभिरक्षरैर्योजनीया स्यात् । सप्तमी त्वधिकाक्षरैरिति । अ धि क इत्येतैस्त्रिभिरक्षरैः । अष्टमी तु मुखेन्दुना मु खे दु इति त्रिभिरक्षरैः । नवमी तैः, अ धि क मु खे दु इति षड्भिरक्षरैः । अन्यासु कलासु यथालक्षणं गीतान्तरयोगो द्रष्टव्यः ॥ ८४, ८४- ॥ इति षड्जोदीच्यवा ॥ ९ ॥

अथ षड्जमध्यमा

अंशाः सप्त स्वराः षड्जमध्यमायां मिथश्च ते ॥ ८५ ॥  
 संगच्छन्ते निरल्पो ऽंशाद्वाहते वादितां विना ।  
 निलोपनिगलोपाभ्यां षाडवौडुविते मते ॥ ८६ ॥  
 षाडवौडुवयोः स्यातां द्विश्रुती तु विरोधिनौ ।  
 गीतितालकलाऽऽदीनि षाड्जीवन्मूर्च्छना पुनः ॥ ८७ ॥  
 मध्यमादिरिह ज्ञेया पूर्वावद्विनियोजनम् ।

(सु०) एतस्याः कलायामभिधेयनियमं कथयति—शैलेऽक्षराभ्यामिति ।  
 प्रथमकला शिववाचकाक्षरद्वयेन कर्तव्या । द्वितीया गणेशवाचकपदेन (?) ।  
 तृतीया कला शिवगणेशवाचकपदाक्षरपञ्चकेन । सप्तमी त्वधिकाक्षरैः । अष्टमी  
 मुखेन्दुना । षड्भिरक्षरैर्नवमी ॥ ८४, ८४- ॥

(क०) अंशाः सप्त स्वरा इति । निरल्पः, पूर्णावस्थायां निषादो  
 ऽल्पः कार्यः । अंशाद्वाहते इति । तस्यामप्यवस्थायां यदा गांधारो  
 ऽंशो भवति तदा निषादस्य तत्संवादित्वेनाल्पत्वं नेष्टमिति भावः ।  
 वादितां विनेति । स्वस्य वादित्वे सुतरामल्पत्वाभाव इत्यर्थः ॥ द्विश्रुती तु  
 निषादगांधारौ ; अंशीभूतौ वित्यर्थाद्गम्यते ; षाडवौडुवयोर्विरोधिनौ स्याताम्,  
 निलोपेन निगलोपेन च षाडवौडुवयोर्विहितत्वात्, स्वरयोरेवांशत्वं लोप्य-  
 त्वमिति च धर्मयोर्विरोधात् । तदा षाडवौडुवे न भवत इति भावः ।  
 तेन निगयोरंशयोः पूर्णताया एव नियतत्वादस्यां षाडवांशाः पञ्चौडुवांशा  
 अपि त एव पञ्च संपूर्णांशाः सप्तेति मतज्ञोक्ताः सप्तदशांशा द्रष्टव्याः ॥  
 गीतितालकलाऽऽदीनि षाड्जीवदिति । गीतितालकलाऽऽदीनि, गीतयो  
 मागधीसंभावितापृथुलास्तिस्रः, तालो ऽप्येककलद्विकलभेदस्त्रिविधः पञ्चपाणिः,  
 कला अष्टलध्वात्मिका द्वादश, आदिशब्देन चित्रवृत्तिदक्षिणास्त्रयो मार्गा



अस्यां षड्जमध्यमायां षड्जमध्यमौ न्यासौ । सप्त स्वरा अप-  
न्यासाः । अस्याः प्रस्तारः—

१०. षड्जमध्यमा

१. मा गा सग पा धप मा निध निम  
र ज नि व धू मु ख
२. मां मां सां रिं मं निध पध पा  
वि ला स लो च
३. मा गा री गा मा मा सा सा  
नं
४. मा मगम मा मा निध पध पम गमम  
प्र वि क सि त कु मु द
५. धा पध परि रिग मग रिग सधस सा  
द ल फे न सं नि

गृह्यन्ते, एतानि गीत्यादीनि षाड्जीवत् ; षाड्ज्यामिवास्यामपि कर्तव्या-  
नीत्यतिदेशार्थः । मूर्च्छना पुनर्मध्यमादिरिह ज्ञेयेति । अस्याः षाड्ज-  
ग्रामिकत्वान्मत्सरीकृता मूर्च्छनेत्यर्थः । विनियोजनं पूर्वावत् ; पूर्वस्यां  
षड्जोदीच्यवायामिव द्वितीये प्रेक्षणे ध्रुवागान इत्यर्थः ॥ -८५—८७- ॥

(सु०) षड्जमध्यमां लक्षयति—अंशाः सप्त स्वरा इति । षड्ज-  
मध्यमायां सप्तापि स्वरा अंशाः । अंशानामेव परस्परं संगतिः । निषादो ऽल्पः ।  
यदा गांधारो ऽंशस्तदा निषादाल्पत्वं नास्ति । यदा च निषादो वादी तदा  
च तदल्पत्वं नास्ति । निषादलोपेन षाडवम् । निषादगांधारयोर्लोपेनौडुवितम् ।  
षाडवौडुवितयोः क्रियमाणयोर्निषादगांधारयोर्विवादित्वम् । गीतितालकलाऽऽदयः  
षाड्जीवत् । मध्यमादिर्मूर्च्छना । षड्जोदीच्यवावद्विनियोगः ॥ -८५—८७- ॥

६. निध सा री मगम मा मा मा मा  
भं
७. मां मां मंगंमं मंघं धंपं पंधं पंमं गंमंगं  
का मि ज न न य न
८. धा पध परि रिग मग रिग सधस सा  
ह द या मि नं दि
९. मा मा धनि धस धप मप पा पा  
नं
१०. मां मंगंमं मां निंधं पंधं पंमंगं गां मां  
प्र ण मा मि दे वं
११. धा पध परि रिग मग रिग सधस सा  
कु मु दा धि वा सि
१२. निध सा री मगम मा मा मा मा  
नं

(क०) षड्जमध्यमौ न्यासाविति । षड्जमध्यमयोरेकतरो न्यासः कर्तव्य इत्यर्थः । सप्त स्वरः अपन्यासा इति । ग्रहांशस्वराधीनरक्ति-वशाद्यथायोगं पर्यायेणापन्यासा भवन्तीति मन्तव्यम् । षाड्जग्रामिक-शुद्धस्वरमेलने प्रथमकलायां मध्ये मगौ द्वौ ; सगावेकः ; प एकः ; धपावेकः ; म एकः ; निधावेकः ; निमावेकः ; एवमष्टौ लघवः । रजनिवधूमुखेत्यक्षराणि—रजनिभिर्मगसाः ; तच्छेषो गः ; वधूभ्यां पधौ ; शेषौ पमौ ; मुना निः ; शेषो धः ; खेन निः ; शेषो मः (१) । द्वितीयस्यां तारे ममसास्त्रयः ; रिगावेकः ; मगावेकः ; मध्ये निधावेकः ; पधावेकः ; प एकः ; एवमष्टौ लघवः ; विलासलोचेत्यक्षराणि—विलाभ्यां

मौ ; शेषः सः ; सेन रिः ; शेषो गः ; लो इति मः ; शेषा गनिधपधाः ;  
चेन पः (२) । तृतीयस्यां मध्ये मगरिगममससा अष्टौ लघवः । नमिति  
मः ; शेषा इतरे (३) । चतुर्थ्यां मध्ये म एकः ; मगमा एकः ; मौ द्वौ ;  
निधावेकः ; पधावेकः ; पमावेकः ; गममा एकः ; एवमष्टौ लघवः ।  
प्रविकसितकुमुदेत्यक्षराणि—प्रविभ्यां मौ ; शेषौ गमौ ; कसितैर्ममनयः ;  
शेषो धः ; कुना पः ; शेषो धः ; मुना पः ; शेषो मः ; देन गः ; शेषौ मौ  
(४) । पञ्चम्यां मध्ये ध एकः ; पधावेकः ; परी एकः ; रिगावेकः ;  
मगावेकः ; रिगावेकः ; सधसा एकः ; स एकः ; एवमष्टौ लघवः ।  
दलफेनसंनीत्यक्षराणि—दलाभ्यां धपौ ; शेषो धः ; फे इति पः ; शेषो  
रिः ; नेन रिः ; शेषो गः ; समिति मः ; शेषा गरिगसधसाः ; निना सः  
(५) । षष्ठ्यां मध्ये निधावेकः ; सरी द्वौ ; मगमा एकः ; माश्चत्वारः ;  
एवमष्टौ लघवः ; भमिति निः ; शेषा इतरे (६) । सप्तम्यां मन्त्रे मौ द्वौ ;  
मगमा एकः ; मधावेकः ; धपावेकः ; पधावेकः ; पमावेकः ; गमगा एकः ;  
एवमष्टौ लघवः । कामिजननयनेत्यक्षराणि—का इति मः ; शेषो मः ;  
मिना मः ; शेषौ गमौ ; जेन मः ; शेषो धः ; नेन धः ; शेषः पः ;  
नेन पः ; शेषो धः ; येन पः ; शेषो मः ; नेन गः ; शेषौ मगौ (७) ।  
अष्टम्यां मध्ये ध एकः ; पधावेकः ; परी एकः ; रिगावेकः ; मगावेकः ;  
रिगावेकः ; सधसा एकः ; स एकः ; एवमष्टौ लघवः । हृदयाभि-  
नन्दीत्यक्षराणि—हृदाभ्यां धपौ ; शेषो धः ; या इति पः ; शेषो रिः ;  
भिना रिः ; शेषो गः ; नमिति मः ; शेषा गरिगसधसाः ; दिना सः  
(८) । नवम्यां मध्ये मौ द्वौ ; धनी एकः ; धसावेकः ; धपावेकः ;  
मपावेकः ; पौ द्वौ ; एवमष्टौ लघवः । नमिति मः ; तच्छेषा इतरे (९) ।  
दशम्यां मन्त्रे म एकः ; मगमा एकः ; म एकः ; निधावेकः ; पधावेकः ;

अथ गांधारोदीच्यवा

गांधारोदीच्यवायां तु द्वावंशौ षड्जमध्यमौ ॥ ८८ ॥

रिलोपात्पाडवं ज्ञेयं पूर्णत्वे अंशेतरारूपता ।

अल्पा निधपगांधाराः षाडवत्वे प्रकीर्तिताः ॥ ८९ ॥

रिधयोः संगतिर्ज्ञेया धैवतादिश्च मूर्च्छना ।

तालश्चत्पुटो ज्ञेयः कलाः षोडश कीर्तिताः ॥ ९० ॥

विनियोगो ध्रुवागाने चतुर्थप्रेक्षणे मतः ।

पमगा एकः ; गमौ द्वौ ; एवमष्टौ लघवः । प्रणमामि देवमित्यक्षराणि—  
प्रणाभ्यां मौ ; शेषौ गमौ ; मा इति मः ; शेषौ निधौ ; मिना पः ।  
शेषो धः ; दे इति पः ; शेषौ मगौ ; वमिति गः ; शेषो मः (१०) ;  
एकादश्यां मध्ये ध एकः ; पधावेकः ; परी एकः ; रिगावेकः ; मगावेकः ;  
रिगावेकः ; सधसा एकः ; स एकः ; एवमष्टौ लघवः । कुमुदाधि-  
वासीत्यक्षराणि—कुमुभ्यां धपौ ; शेषो धः ; दा इति पः ; शेषो रिः ;  
धिना रिः ; शेषो गः ; वा इति मः ; शेषा गरिगसधसा ; सिना सः  
(११) । द्वादश्यां मध्ये निधावेकः ; सरी द्वौ ; मगमा एकः ; माश्चत्वारः ;  
एवमष्टौ लघवः । नमिति निः ; शेषा इतरे (१२) ।

रजनिवधूमुखविलासलोचनं

प्रविकसितकुमुददलफेनसंनिभम् ।

कामिजननयनहृदयाभिनिन्दनं

प्रणमामि देवं कुमुदाधिवासिनम् ॥ इति षड्जमध्यमा ॥ १० ॥

(क०) गांधारोदीच्यवायां त्विति । पूर्णत्वे संपूर्णत्वदशायाम्,  
अंशेतरारूपता, अंशाभ्यां समाभ्यामितरेषां रिगपधनीनामल्पत्वम् ; षाडवत्वे

अस्यां गांधारोदीच्यवायां मध्यमो न्यासः । षड्जधैवताव-  
पन्यासौ । अस्याः प्रस्तारः—

११. गांधारोदीच्यवा

१. सा सा पा मा पा धप पा मा  
सौ

२. धा पा मा मा सा सा सा सा  
म्य

३. धा नी सा सा मा मा पा पा  
गौ री मु खां बु

४. नी नी नी नी नी नी नी नी  
रु ह दि व्य ति ल क

५. मा मा धा निस नी नी नी नी  
प रि चुं बि ता चिं

६. मा पा मा परिग गा गा सा सा  
त सु पा दं

निधपगांधारा अल्पाः, ऋषभस्य लुप्तत्वादिति भावः । अत एव रिधयोः  
संगतिः पूर्णत्वावस्थायामेवेति ज्ञेया । अन्यत्तु सुगमम् ॥ -८८—९०- ॥

(सु०) गांधारोदीच्यवां लक्षयति—गांधारोदीच्यवायामिति । गांधा-  
रोदीच्यवायां षड्जमध्यमावंशौ । ऋषभलोपात्षाडवम् । पूर्णत्वे ऽंशेतरारूपता ।  
षाडवत्वे निषादधैवतपञ्चमगांधारा अल्पाः । ऋषभधैवतयोः संगतिः ।  
धैवतादिर्मूर्च्छना । चञ्चत्पुटस्तालः । षोडश कलाः । चतुर्थप्रेक्षणे ध्रुवागाने  
विनियोगः ॥ -८८—९०- ॥

७. गा मग पा पध मा धनि पा पा  
प्र वि क सि त हे म
८. री गा सा सध नी नी धा धा  
क म ल नि भं
९. गा रिग सा सनि गा रिग सा सा  
अ ति रु चि र कां ति
१०. सा सा सा मा मनि धनि नी नी  
न ख द र्प णा म
११. मां पां मां परिगं गां गां सां सां  
ल नि के तं
१२. गां सां गां सां मां पां मां परिगं  
म न सि ज श री र
१३. गां मां गां सां गां गां गां सां  
ता ड नं
१४. नीं नीं पां धां नीं गां गां गां  
प्र ण मा मि गौ री
१५. नीं नीं धां पां धां पां मां पां  
च र ण यु ग म नु प
१६. धां पां सां सां मां मां मां मां  
मं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये सौ द्वौ;  
पमपास्त्रयः; धपावेकः; पमौ द्वौ; एवमष्टौ लघवः । सौ इति प्रथमः  
सः; शेषा इतरे (१) । द्वितीयस्यां मध्ये धपममाश्चत्वारः; साश्चत्वारः;

एवमष्टौ लघवः । म्येति धः ; शेषा इतरे (२) । तृतीयस्यां मध्ये धनि-  
 ससममपपा अष्टौ लघवः । गौरीमुखाम्बित्यक्षराणि ; द्वितीयचतुर्थसप्तमाः  
 शेषाः (३) । चतुर्थ्यां मध्ये निषादा अष्टौ लघवः । रुहदिव्यतिलकेत्य-  
 क्षराणि ; चतुर्थः शेषः (४) । पञ्चम्यां मध्ये ममधास्त्रयः ; निषावेकः ;  
 निषादाश्चत्वारः ; एवमष्टौ लघवः । परिचुम्बितार्चित्यक्षराणि—चतुर्थपञ्च-  
 माष्टमाः शेषाः (६) । षष्ठ्यां मध्ये मपमास्त्रयः ; परिगा एकः ; गौ  
 द्वौ ; सौ द्वौ ; एवमष्टौ लघवः । तसुपादमित्यक्षराणि—तसुपाभिर्मपमाः ;  
 शेषाः परिगाः ; दमिति गः ; शेषाः परे (६) । सप्तम्यां मध्ये ग  
 एकः ; मगावेकः ; प एकः ; पधावेकः ; म एकः ; धनी एकः ; पौ  
 द्वौ ; एवमष्टौ लघवः । प्रविकसितहेमेत्यक्षराणि—प्रविभ्यां गमौ ; तच्छेषो  
 गः ; कसिभ्यां पपौ ; तच्छेषो धः ; तेन मः ; हे इति धः ; तच्छेषौ  
 निपौ ; मेन पः (७) । अष्टम्यां मध्ये रिगसास्त्रयः ; सधावेकः ; नी  
 द्वौ ; धौ द्वौ ; एवमष्टौ लघवः । कमलनिभमित्यक्षराणि—पञ्चमः शेषः ;  
 भमिति निः ; तच्छेषाः परे (८) । नवम्यां मध्ये ग एकः ; रिगावेकः ;  
 स एकः ; सनी एकः ; ग एकः ; रिगावेकः ; सौ द्वौ ; एवमष्टौ लघवः ।  
 अतिरुचिरकान्तीत्यक्षराणि—तृतीयषष्ठनवमदशमाः शेषाः (९) । दशम्यां  
 मध्ये सास्त्रयः ; म एकः ; मनी एकः ; धनी एकः ; नी द्वौ ; एवमष्टौ  
 लघवः । नखदर्पणामेत्यक्षराणि ; चतुर्थषष्ठाष्टमनवमाः शेषाः (१०) ।  
 एकादश्यां तारे मपमास्त्रयः ; परिगा एकः ; गौ द्वौ ; सौ द्वौ ; एवमष्टौ  
 लघवः । लनिकेतमित्यक्षराणि—लनिकेभिर्मपमाः ; तच्छेषाः परिगाः ;  
 तमिति गः ; शेषाः परे (११) । द्वादश्यां तारे गसगसमपमाः सप्त ; परिगा  
 एकः ; एवमष्टौ लघवः । मनसिजशरीरित्यक्षराणि ; शेषाः परिगाः (१२) ।  
 त्रयोदश्यां तारे गमगसाश्चत्वारः ; गास्त्रयः ; स एकः ; एवमष्टौ लघवः ।  
 ताडनमित्यक्षराणि—ताडनमित्यक्षरैः प्रथमचतुर्थपञ्चमाः ; शेषा इतरे (१३) ।

अथ रक्तगांधारी

अंशाः स्यू रक्तगांधार्यो पञ्च धर्षभवर्जिताः ॥ ९१ ॥  
 रिमतिक्रम्य सगयोः कार्ये संनिधिमेलने ।  
 रिलोपरिधलोपाभ्यां <sup>१</sup>षाडबौडुवमिष्यते ॥ ९२ ॥  
 बहुत्वं निधयोरंशः पञ्चमो द्वेष्टि षाडवम् ।  
 द्विषन्त्यौडुवितं षड्जनिमपाः संगतौ सगौ ॥ ९३ ॥  
 पञ्चपाण्यादि षाड्जीवदृषभादिस्तु मूर्च्छना ।  
 तृतीयप्रेक्षणगतध्रुवायां विनियोजनम् ॥ ९४ ॥

चतुर्दश्यां तारे निनिपधनयः पञ्च ; गाल्खयः ; एवमष्टौ लघवः । प्रणमामि  
 गौरीत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (१४) । पञ्चदश्यां तारे निनिपधपधमपा  
 अष्टौ लघवः । चरणयुगमनुपेत्यक्षराणि (१५) । षोडश्यां तारे धपससाश्च-  
 त्वारः ; माश्चत्वारः ; एवमष्टौ लघवः । ममिति धः ; शेषाः परे (१६) ।

सौम्यगौरीमुखाम्बुरुहदिव्यतिलकपरिचुम्बितार्चितसुपादं

प्रविकसितहेमकमलनिभम् ।

अतिरुचिरकान्तिनखदर्पणामलनिकेतं

मनसिजशरीरताडनं प्रणमामि गौरीचरणयुगमनुपमम् ॥ इति

गांधारोदीच्यवा ॥ ११ ॥

(क०) अंशाः स्युरिति । धैवतर्षभवर्जिताः पञ्च सगमपनयः ।  
 रिमतिक्रम्य सगयोः संनिधिमेलने कार्ये । रिमतिक्रम्य, ऋषभेण विनेत्यर्थः,

‘गांधारषड्जयोश्चात्र संचारश्चर्षभं विना’



इति मुनिवचनात् । अत्र सगयोर्ऋषभादितरैर्मपधनिभिः सह यथायोगं संनिधिमेलने संनिधिर्मेलनं च । इह भिन्नलघुकालयोः स्वरयोनैरन्तर्यं संनिधिः ; एकलघुकालयोर्द्वयोस्त्रयाणां च नैरन्तर्यं मेलनमिति विवक्षितम् । ते कार्ये यथाशक्ति कर्तव्ये । षाड्वौडुवमिति द्वंद्वैकवद्भावः । निधयोर्बहुत्वमिति । अत्र निषादस्यांशत्वेन प्राप्तमपि बहुत्वमतिशयार्थम्, धैवतस्य त्वौडुवकारिण औडुवावस्थायामनवस्थाने ऽपि संपूर्णत्वषाडवत्वावस्थयोः प्राप्ताल्पत्वापवादेन बहुत्वम्

‘बलिनौ भवतश्चात्र धैवतः सप्तमस्तथा’

इति मुनिवचनाद्विधीयत इत्यवगन्तव्यम् । अंशः पञ्चमः षाडवं द्वेष्टि । पञ्चमः स्वयमंशीभवन् रिलोपनिर्वर्त्य षाडवं न सहते, मध्यमग्रामे पञ्चमर्षभयोः संवादादिति भावः । षड्जनिमपा औडुवितं द्विषन्ति, सनिमपा अंशा भवन्तो रिधलोपनिर्वर्त्यमौडुवितं न सहन्ते ; एक एवांशो गांधार औडुवितं सहत इत्यर्थः । अत्र निधयोः षड्जाद्यंशसंवादित्वाभावे ऽप्यौडुवितानभ्युपगमस्तु

‘गांधारीरक्तगांधार्योः षड्जमध्यमपञ्चमाः ।

सप्तमश्चैव विज्ञेया एषु नौडुवितं भवेत् ॥’

इति मुनिवचनादवगन्तव्यः । अतः षाडवादिजातिषु कचित्षाडवनिषेधो ऽंशसंवादिलोपानभ्युपगमान्नियतः,

‘संवादिलोपात्सप्तैताः षाट्स्वर्येषु विवर्जिताः’

इति मुनिवचनोक्तत्वात् । औडुवादिजातिषु कदाचिदौडुवितस्य प्राप्तस्यापि निषेधः कचिदंशलोपात्कचिद्वचनादेवेति द्रष्टव्यम् । सगौ संगताविति ।

अस्यां रक्तगांधार्या गांधारो न्यासः । मध्यमो ऽपन्यासः ।

अस्याः प्रस्तारः—

१२. रक्तगांधारी

१. पा नी सा सा गा सा पा नी  
तं बा ल र ज नि
२. सां सां पा पा मा मा गा गा  
क र ति ल क भू ष
३. मा पा धा पा मा पा धप मग  
ण वि भू
४. मा मा मा मा मा मा मा मा  
ति
५. धां नीं पां मंयं धां नीं पां पां  
०
६. मां पां मां धनिं पां पां पां पां  
०

सगयोः पूर्वं रिच्यतिरिक्तैरितरैः संनिधिमेलनोभयरूपा संगतिरुक्ता ; सा कदा-  
चित्तयोः परस्परं कर्तव्येत्यर्थः । पञ्चपाण्यादीत्यादिः स्पष्टार्थः ॥ -९१—९४ ॥

(सु०) रक्तगांधार्या लक्षयति—अंशाः स्युरिति । रक्तगांधार्या धैवतर्षभ-  
वज्याः पञ्च स्वरा अंशाः । ऋषभातिक्रमेण षड्जगांधारयोः संगतिः ।  
ऋषभलोपात्षाडवम् । ऋषभधैवतलोपादौडुवितम् । निषादधैवतयोर्बहुत्वम् ।  
यदा पञ्चमो ऽंशस्तदा षाडवत्वं नास्ति । यदा षड्जनिषादमध्यमपञ्चमा  
अंशस्तदौडुवितत्वं नास्ति । षड्जगांधारयोः संगतिः । ऋषभादिर्मूर्च्छना ।  
कलाकालविनियोगादिः षाड्जीवत् ॥ -९१—९४ ॥

७. री गा मा पा पा पा मा पा  
प्र ण मा मि गौ री
८. री गा मा पा पा पा मा पा  
व द ना र वि
९. पा पा पा पा पा पा पा पा  
द
१०. री गा सा सा री गा गा गा  
प्री ति क रं
११. गा गा पा धम धा निध पा पा  
०
१२. मा पा मा परिगा गा गा गा गा  
०

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये पनिसस-  
गसपनयो ऽष्टौ लघवः । तं बालरजनीत्यक्षराणि; द्वितीयचतुर्थौ शेषौ (१) ।  
द्वितीयस्यां तारे सौ द्वौ; मध्ये पौ द्वौ; मौ द्वौ; गौ द्वौ; एव-  
मष्टौ लघवः । करतिलकभूषेत्यक्षराणि; सप्तमः शेषः (२) । तृतीयस्यां  
मध्ये मपधपमपाः षट्; धपावेकः; मगावेकः; एवमष्टौ लघवः । णविभू-  
इत्यक्षराणि—णविभूर्भिर्मपधाः; शेषाः परे (३) । चतुर्थ्यां मध्ये मा  
अष्टौ लघवः । तिमिति प्रथमः; शेषाः परे (४) । पञ्चम्यां मन्द्रे धनि-  
पास्त्रयः; मपावेकः; धनिपपाश्चत्वारः; एवमष्टौ लघवः । शेषाः सर्वे (५) ।  
षष्ठ्यां मन्द्रे मपमास्त्रयः; धनी एकः; पाश्चत्वारः; एवमष्टौ लघवः ।  
शेषाः सर्वे (६) । सप्तम्यां मध्ये रिगमास्त्रयः; पास्त्रयः; मपौ द्वौ; एवमष्टौ  
लघवः । प्रणमामि गौरीत्यक्षराणि; चतुर्थसप्तमौ शेषौ (७) । अष्टम्यां तारे

## अथ कैशिकी

कैशिक्यामृषभान्ये ऽंशा निधावंशौ यदा तदा ।  
 न्यासः पञ्चम एव स्यादन्यदा द्विश्रुती मतौ ॥ ९५ ॥  
 अन्ये तु निगपान्न्यासान्निधयोरंशयोर्विदुः ।  
 रिलोपरिघलोपेन षाड्वौडुवितं मतम् ॥ ९६ ॥  
 रिरल्पो निषबाहुल्यमंशानां संगतिर्मिथः ।  
 षाड्वौडुविते द्विष्टः क्रमात्पञ्चमधैवतौ ॥ ९७ ॥  
 षाड्जीवत्यञ्चपाण्यादि गांधारादिस्तु मूर्च्छना ।  
 पञ्चमप्रेक्षणगतध्रुवायां विनियोजनम् ॥ ९८ ॥

सप्तस्युक्ताः स्वराः । वदनारविमित्यक्षराणि ; चतुर्थसप्तमाष्टमाः शेषाः (८) ।  
 नवम्यां मध्ये पा अष्टौ लघवः । देन प्रथमः ; शेषाः परे (९) ।  
 दशम्यां मध्ये रिगससरिगगगा अष्टौ लघवः । प्रीतिकरमित्यक्षराणि ; अत्र  
 गाः शेषाः (१०) । एकादश्यां तारे गौ द्वौ ; प एकः ; धमावेकः ;  
 ध एकः ; निधावेकः ; पौ द्वौ ; एवमष्टौ लघवः । शेषाः सर्वे (११) ।  
 द्वादश्यां तारे मपमास्त्रयः ; परिगा एकः ; गाश्चत्वारः ; एवमष्टौ लघवः ।  
 शेषाः सर्वे (१२) ।

तं बालरजनिकरतिलकभूषणविभूतिम् ।

प्रणमामि गौरीवदनारविन्दप्रीतिकरम् ॥ इति रक्तगांधारी ॥ १२ ॥

(क०) कैशिक्यामिति । ऋषभान्य ऋषभादन्ये सगमपधनयः  
 षट् स्वरा अंशाः ; भवन्तीति शेषः । यदा निधावंशौ तदा पञ्चम एव  
 न्यासः स्यादिति

‘धैवते ऽंशे निषादे च न्यासः पञ्चम इष्यते’

अस्यां कैशिक्यां गांधारपञ्चमनिषादा न्यासाः । रिज्याः  
षट् सप्त वा स्वरा अपन्यासाः । अस्याः प्रस्तारः—

१३. कैशिकी

१. पा धनि पा धनि गा गा गा गा  
के ली ह त

इति मुनिवचनाच्चियम्यते । अन्यदा निधव्यतिरिक्तेषु सरिगमपेष्वंशेष्वित्यर्थः । द्विश्रुती निगौ मतौ न्यासत्वेन संमतावित्यर्थः । अन्ये तु मतज्ञादयस्तु निधयोरंशयोर्निगपांस्त्रीनपि न्यासान्विदुः, 'धैवतनिषादयोरंशत्वे पञ्चमो ऽपि न्यासः' इति मतज्ञोक्तत्वात् । अयं पक्षो ऽपि पञ्चमस्य न्यासत्वं निधयोरंशयोरेवेति नियमे पर्यवस्यति । रिलोपरिधलोपेनेत्येकवद्भावः । रिरूपः पूर्णताऽवस्थायामिति भावः । निपबाहुल्यमिति निपयोरंशत्वे बाहुल्ये प्राप्ते ऽपि 'बलिनौ चान्त्यपञ्चमौ' इति मुनिवचनात्तयोरितरांशापेक्षया ऽतिबाहुल्यं विधीयत इति बोद्धव्यम् । पञ्चमधैवतावंशीभवन्तौ क्रमात्षाडवौडुविते द्विष्टः । पञ्चमः षाडवं धैवत औडुवितमिति क्रमः । मध्यमग्राम ऋषभस्य पञ्चमसंवादित्वात्तु धैवतांशे तस्यैव लोप्यत्वाभावादिति भावः । षाड्जीवदित्यादि सुबोधम् ॥ ९५—९८ ॥

(सु०) कैशिकीं लक्षयति—कैशिक्यामिति । कैशिक्यामृषभादन्ये षट् स्वरा अंशाः । यदा निषादधैवतावंशौ तदा पञ्चम एव न्यासः; अन्यदा निषादगांधारौ । अन्ये तु केचिन्निषादधैवतयोरंशयोर्निषादगांधारपञ्चमान्न्यासान्विदुः । ऋषभलोपात्षाडवम् ; ऋषभधैवतलोपादौडुवितम् । ऋषभो ऽरूपः । निषादपञ्चमयोर्बाहुल्यम् । अंशस्वराणां परस्परं संगतिः । यदा पञ्चमो ऽंशस्तदा षाडवं नास्ति । यदा धैवतो ऽंशस्तदौडुवितं नास्ति । षट्पितापुत्रकतालादि षाड्जीजातिवत् । गांधारादिर्मुच्छ्रंता । ध्रुवायां पञ्चमप्रेक्षणे विनियोगः ॥ ९५—९८ ॥

२. पा पा मा निध निध पा पा पा  
का म त नु
३. धा नी सा सा री री री री  
वि अ म वि ला सं
४. सा सा सा री गा मा मा मा  
ति ल क यु तं
५. मां धां नीं धां मां धां मां पां  
मू र्ध्वं ध्वं बा ल
६. गा री सा धनि री री री री  
सो म नि भं
७. गा री सा सा धा धा मा मा  
सु ख क म लं
८. गा गा गा मा मा निधनि नी नी  
अ स म हा ट
९. गा गा नी नी गा गा गा गा  
क स रो जं
१०. गां गां नी नी' निधं पां पां पां  
ह दि सु ख दं
११. मां पां मां पां पां पां मां मां  
प्र ण मा मि लो च
१२. सां मां गां निधंनि नी नी' मां गां  
न वि शे षं

(क०) रिज्याः षट् सप्त वा स्वरा अपन्यासा इति ।

‘अपन्यासः कदाचिच्च ऋषभो ऽपि भवेदिह’

इति मुनिवचनात् । कदाचिदिति पूर्णत्वे ऽपि पक्ष इत्यर्थः । माध्यम-  
ग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये प एकः ; धनी एकः ; प  
एकः ; धनी एकः ; गाश्चत्वारः ; एवमष्टौ लघवः । केलीहतेत्यक्षराणि—  
केलीभ्यां पौ ; हताभ्यां प्रथमतृतीयगौ ; शेषा इतरे (१) । द्वितीयस्यां  
मध्ये पौ द्वौ ; म एकः ; निधौ द्विद्वौ ; सास्त्रयः ; एवमष्टौ लघवः ।  
कामतनु, इत्यक्षराणि—का इति पः ; शेषः पः ; मताभ्यां मनी ; शेषो  
धः ; नुना निः ; शेषाः परे (२) । तृतीयस्यां मध्ये धनी द्वौ ; तारे  
स एकः ; मध्ये स एकः ; ऋषभाश्चत्वारः ; एवमष्टौ लघवः । विभ्रम-  
विलासमित्यक्षराणि ; द्वितीयसप्तमौ शेषौ (३) । चतुर्थ्यां मध्ये सास्त्रयः ;  
रिगौ द्वौ ; सास्त्रयः ; एवमष्टौ लघवः । तिलकयुतमित्यक्षराणि ; शेषा  
माः (४) । पञ्चम्यां मन्द्रे मधनिधमधमपा अष्टौ लघवः । मूर्धोर्ध्ववालेत्यक्ष-  
राणि ; द्वितीयचतुर्थसप्तमाः शेषाः (५) । षष्ठ्यां मध्ये गरिसास्त्रयः ;  
धनी एकः ; ऋषभाश्चत्वारः ; एवमष्टौ लघवः । सोमनिभमित्यक्षराणि—  
सोमनिभिर्गसधाः ; भमिति प्रथमरिः ; शेषा इतरे (६) । सप्तम्यां मध्ये  
गरी द्वौ ; सौ द्वौ ; धौ द्वौ ; मौ द्वौ ; एवमष्टौ लघवः । सुखकमल-  
मित्यक्षराणि ; षष्ठादयः शेषाः (७) । अष्टम्यां मध्ये गास्त्रयः ; मौ द्वौ ;  
निधनय एकः ; नी द्वौ ; एवमष्टौ लघवः । असमहाटेत्यक्षराणि—  
असमैर्गाः ; शेषो मः ; हा इति मः ; शेषा निधनयः ; टेन निः ;  
शेषो निः (८) । नवम्यां मध्ये गौ द्वौ ; नी द्वौ ; गाश्चत्वारः ; एवमष्टौ  
लघवः । कसरोजमित्यक्षराणि—कसरोभिर्गनयः ; जमिति पञ्चमो गः ;  
शेषा इतरे (९) । दशम्यां तारे गौ द्वौ ; नी द्वौ ; निधावेकः ; सास्त्रयः ;

अथ मध्यमोदीच्यवा

पञ्चमांशा सदा पूर्णा मध्यमोदीच्यवा मता ।

लक्ष्म शेषं विजानीयाद् गांधारोदीच्यवागतम् ॥ ९९ ॥

मूर्च्छना मध्यमादिः स्यात्तालश्चत्पुटो मतः ।

चतुर्थस्य प्रेक्षणस्य ध्रुवायां विनियोजनम् ॥ १०० ॥

एवमष्टौ लघवः । हृदि सुखदमिति क्रमेण पञ्च ; शेषाः परे (१०) ।  
 एकादश्यां तारे मपमास्त्रयः ; पास्त्रयः ; मौ द्वौ ; एवमष्टौ लघवः ।  
 प्रणमामि लोचेत्यक्षराणि ; चतुर्थाष्टमौ शेषौ (११) । द्वादश्यां तारे सम-  
 मास्त्रयः ; निधनय एकः ; नी द्वौ ; मगौ द्वौ ; एवमष्टौ लघवः ; नविशेष-  
 मित्यक्षराणि—नविशेषिः समगाः ; षमिति सप्तमो निः ; शेषा इतरे (१२) ।

केलीहतकामतनुविभ्रमविलासं तिलकयुतं मूर्धोर्ध्वबालसोमनिभम् ।

मुखकमलमसमहाटकसरोजं हृदि सुखदं प्रणमामि लोचनविशेषम् ॥

इति कैशिकी ॥ १३ ॥

(क०) पञ्चमांशेति । एकः पञ्चम एवांशो यस्याः सा तथोक्ता ।  
 सदा पूर्णेति । कदाचिदपि षाडवौडुवा च न भवतीत्यर्थः । शेषं लक्ष्मांशेन  
 वा ऽल्पत्वं रिधयोर्मिथः संगतिः षोडश कला इत्येतावलक्षणं गांधारो-  
 दीच्यवागतं विजानीयात् ; तदत्राप्यनुसंधेयमित्यर्थः । मध्यमादिर्मूर्च्छना  
 सौवीरी । अन्यत्सुबोधम् ॥ ९९, १०० ॥

(सु०) मध्यमोदीच्यवां लक्षयति—पञ्चमांशेति । मध्यमोदीच्यवायां  
 पञ्चमो ऽंशस्वरः । पूर्णत्वं सप्तस्वरत्वमेव । षाडवौडुवित्ते न स्तः । अवशिष्टं  
 लक्षणं गांधारोदीच्यवावज्ज्ञातव्यम् । मध्यमादिर्मूर्च्छना । चत्पुटस्तालः । ध्रुवायां  
 चतुर्थप्रेक्षणे विनियोगः ॥ ९९, १०० ॥



अस्यां मध्यमोदीच्यवायां मध्यमो न्यासः । अस्याः प्रस्तारः—

१४. मध्यमोदीच्यवा

१. पा धनि नी नी मा पा नी पा  
दे हा र्ध रू प
२. री री री गा सा रिग गा गा  
म ति कां ति म म ल
३. नी नी नी नी नी नी नी नी  
म म लें दु कुं द
४. नी नी धप मा निध निध पा पा  
कु सु द नि भं
५. पा पा री री री री री री  
चा मी क रां बु
६. मा रिग सा सधं नीं नीं नीं नीं  
रु ह दि व्य कां ति
७. मा पा नी सा पा पा गा गा  
प्र व र ग ण पू जि
८. गा पां मां निधं नीं नीं सा सा  
त म जे यं
९. पां पां मां धनि पां पां पां पां  
सु रा भि ष्टु त म नि ल
१०. मां पां मां रिग गा गा गा गा  
म नो ज व मं बु

११. गा पा मा पा नी नी नी नी  
दो द धि नि ना द
१२. मा पा मा परिग गा गा गा गा  
म ति हा सं
१३. गा' गा' गा' गा' मा' निध' नी' नी'  
शि वं शां त म सु र
१४. नी नी धप मा निध निध पा पा  
च मू म थ नं
१५. री' गा' सा' सा' मा' निधनि' नी' नी'  
वं दे त्रै लो क्य
१६. नी' नी' धां पा' धां पा' मा' मा'  
न त च र णं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्य प एकः ; धनी एकः ; नी द्वौ ; मपनिपाश्चत्वारः ; एवमष्टौ लघवः । देहार्ध-रूपेत्यक्षराणि—दे इति पः ; शेषौ धनी ; हा इति निः ; शेषो निः ; ध्रुवभ्यां मपौ ; शेषो निः ; पेन पः (१) । द्वितीयस्यां मध्य ऋषभा-स्त्रयः ; गसौ द्वौ ; रिगावेकः ; गौ द्वौ ; एवमष्टौ लघवः ; मतिकान्ति-ममलेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (३) । तृतीयस्यां मध्ये निषादा अष्टौ लघवः । ममलेन्दुकुन्देत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (३) । चतुर्थ्यां मध्ये नी द्वौ ; धपावेकः ; म एकः ; निधावेकः ; निधावेकः ; पौ द्वौ ; एवमष्टौ लघवः । कुमुदनिभमित्यक्षराणि—कुमुदैर्निनिधाः ; शेषः पः ; निर्भभ्यां मनी ; शेवाः परे (४) । पञ्चम्यां मध्ये पौ द्वौ ; ऋषभाः षट् ; एवमष्टौ लघवः । चामीकराम्बित्यक्षराणि ; द्वितीयचतुर्थ-

सप्तमाः शेषाः (५) । षष्ठ्यां मध्ये म एकः; रिगावेकः; स एकः; समन्द्रधावेकः; मन्द्रे निषादाश्चत्वारः; एवमष्टौ लघवः । रुहदिव्य-  
कान्तीत्यक्षराणि; तृतीयपञ्चमषष्ठसप्तमाः शेषाः (६) । सप्तम्यां मध्ये  
मपनिसपगगा अष्टौ लघवः । प्रवरगणपूजीत्यक्षराणि; सप्तमः शेषः (७) ।  
अष्टम्यां मध्ये ग एकः; मन्द्रे पमौ द्वौ; निधावेकः; नी द्वौ;  
मध्ये सौ द्वौ; एवमष्टौ लघवः । तमजेयमित्यक्षराणि—तमजेभिर्ग-  
पमाः; शेषौ निधौ; यमिति निः; शेषाः परे (८) । नवम्यां मन्द्रे  
पौ द्वौ; म एकः; धनी एकः; पाश्चत्वारः; एवमष्टौ लघवः; सुरा-  
भिष्टुतमनिलेत्यक्षराणि; पञ्चमो निषादः शेषः (९) । दशम्यां मन्द्रे  
मपमाल्लयः; मध्ये रिगावेकः; गाश्चत्वारः; एवमष्टौ लघवः । मनोजव-  
मम्बित्यक्षराणि; चतुर्थपञ्चमसप्तमाः शेषाः (१०) । एकादश्यां मध्ये  
गपमपाश्चत्वारः; निषादाश्चत्वारः; एवमष्टौ लघवः । दोदधिनिनादे-  
त्यक्षराणि; द्वितीयसप्तमौ शेषौ (११) । द्वादश्यां मध्ये मपमाल्लयः;  
परिगा एकः; गाश्चत्वारः; एवमष्टौ लघवः । मतिहासमित्यक्षराणि—  
मतिहाभिर्मपमाः; समिति सप्तमः; शेषा इतरे (१२) । त्रयोदश्यां  
तारे गाश्चत्वारः; म एकः; निधावेकः; नी द्वौ; एवमष्टौ लघवः ।  
शिवं शान्तमसुरेत्यक्षराणि; चतुर्थसप्तमौ शेषौ (१३) । चतुर्दश्यां मध्ये  
नी द्वौ; धपावेकः; म एकः; निधावेकः; निधावेकः; पौ द्वौ; एवमष्टौ  
लघवः । चमूमथनमित्यक्षराणि—चमूमैर्निनिधाः; शेषः पः; थनभ्यां मनी;  
शेषाः परे (१४) । पञ्चदश्यां तारे रिगसप्तमाः पञ्च; निधनय एकः;  
नी द्वौ; एवमष्टौ लघवः । वन्दे त्रैलोक्येत्यक्षराणि; द्वितीयचतुर्थ-  
सप्तमाष्टमदशमाः शेषाः (१५) । षोडश्यां तारे नी द्वौ; धपधपाश्चत्वारः;  
मौ द्वौ; एवमष्टौ लघवः । नतचरणमित्यक्षरैः क्रमेण पञ्च; शेषाः परे (१६) ।

अथ कामारवी

कामारव्यां भवन्त्यंशा निषादरिपथैवताः ।

बहवो ऽन्तरमार्गत्वादनंशाः परिकीर्तिताः ॥ १०१ ॥

गांधारो ऽत्यन्तबहुलः सर्वांशस्वरसंगतिः ।

चच्चत्पटुः षोडशात्र कलाः षड्जादिमूर्च्छना ॥ १०२ ॥

पञ्चमस्य प्रेक्षणस्य ध्रुवायां विनियोजनम् ।

देहार्धरूपमतिकान्तिममलममलेन्दुकुन्दकुमुदनिभं

चामीकराम्बुरुहदिव्यकान्तिप्रवरगणपूजितमजेयम् ।

सुराभिष्टुतमनिलमनोजवमम्बुदोदधिनिनादमतिहासं

शिवं शान्तमसुरचमूमथनं वन्दे त्रैलोक्यनतचरणम् ॥

इति मध्यमोदीच्यवा ॥ १४ ॥

(क०) कामारव्यामिति । अनंशा इह सगमाः । अनंशत्वेनाल्पा इत्यपि । अन्तरमार्गत्वात्सर्वेषामंशादिस्वरसंगतेर्हेतोर्मुहुः प्रयोगाद्बहवो बहुत्वयुक्ता भवन्ति । नन्वेवमविशिष्टे बहुत्वे ऽंशानंशयोः को भेद इति चेत्; उच्यते । यः स्थायित्वेन बहुप्रयोगः सो ऽंशः । यस्तु संचारित्वेन बहुप्रयोगः सो ऽन्तरमार्गाश्रयो ऽनंश इति विवेक्तव्यम् । ‘बहुलत्वं प्रयोगेषु व्यापकं त्वंशलक्षणम्’ इत्यत्रापि बहुलत्वम् ‘यो रक्ति’ इत्याद्यंशलक्षणे यच्छब्दाभिहितस्थायिविषयमेवेति मन्तव्यम् । एतेनास्यां जातावन्तरमार्गः कर्तव्य इत्युक्तं भवति । तथा च भरतः—

‘अनंशा बलवन्तस्तु नित्यमेव प्रयोगतः’

इति । गांधारः सर्वांशस्वरसंगतेः पर्यायांशैरपि संगतेर्विशेषादत्यन्तं बहुलः । सर्वांशस्वरसंगतिरपि

अस्यां कार्मारव्यां पञ्चमो न्यासः । अंशा एवापन्यासाः ।

अस्याः प्रस्तारः—

१५. कार्मारवी

१. री री री री री री री री  
तं स्था णु ल लि त
२. मा गा सा गा सा नी नी नी  
वा मां ग स क्त
३. नीं मां नीं मां पां पां गा गा  
म ति ते जः प्र स र
४. गा पा मा पा नी नी नी नी  
सौ धां शु कां ति
५. री' गा' सा' नी' री' गा' री' मा'  
फ णि प ति मु खं
६. री गा री सा नी धनि पा पा  
उ रो वि पु ल सा ग

‘गांधारस्य विशेषेण सर्वतो गमनं भवेत्’

इति मुनिवचनात् । चच्चत्पुट इत्यादि सुबोधम् ॥ १०१—१०२- ॥

(सु०) कार्मारवीं लक्षयति—कार्मारव्यामिति । कार्मारव्यां निषादर्षभ-  
पञ्चमधैवता अंशाः । अंशस्वरेभ्यो ऽन्ये षड्जगांधारमध्यमा अन्तर-  
मार्गोक्तन्यायेन बहवः । गांधारस्यातिबाहुल्यम् । सर्वैरंशस्वरैः सह संगतिः ।  
चच्चत्पुटस्तालः । षोडश कलाः । षड्जादिर्मूर्च्छना । पञ्चमप्रेक्षणे ध्रुवायां  
विनियोगः ॥ १०१—१०२- ॥

७. मां पां मां परिं गा गा गा गा  
र नि के तं
८. री री गा सम मा मा पा पा  
सि त पं न रें द्र
९. मा पा मा परिं गा गा गा गा  
म ति कां तं
१०. धा नी पा मा धा नी सा सा  
ष ण्मु ख वि नो द
११. नी नी नी नी नी नी नी नी  
क र प ल्ल वां गु
१२. मां मां धां नीं सनिनि धा पा पा  
लि वि ला स की ल
१३. मा पा मा परिं गा गा गा गा  
न वि नो दं
१४. नी नी पा धनि गा गा गा गा  
प्र ण मा मि दे व
१५. सां रीं गां सां नीं नीं नीं नीं  
य ज्ञो प वी त
१६. नीं नीं धां धां पां पां पां पां  
कं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्य ऋषभा  
अष्टौ लघवः । तं स्थाणुललितेत्यक्षराणि; द्वितीयचतुर्थौ शेषौ (१) ।

द्वितीयस्यां मध्ये मगसगसाः पञ्च ; निषादास्त्रयः ; एवमष्टौ लघवः । वामाङ्गसक्तेत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (२) । तृतीयस्यां मन्त्रे निमनिमपपाः षट् ; मध्ये गौ द्वौ ; एवमष्टौ लघवः । मत्तितेजःप्रसरेत्यक्षराणि ; चतुर्थः शेषः (३) । चतुर्थ्यां मध्ये गपमपाश्चत्वारः ; निषादाश्चत्वारः ; एवमष्टौ लघवः । सौधांशुकान्तीत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (४) । पञ्चम्यां तारे रिगसनिरिगरिमा अष्टौ लघवः । फणिपतिमुखमित्यक्षराणि ; उपान्त्यान्त्यौ शेषौ (५) । षष्ठ्यां मध्ये रिगरिसनयः पञ्च ; धनी एकः ; पौ द्वौ ; एवमष्टौ लघवः । उरोविपुलसागेत्यक्षराणि ; सप्तमाष्टमौ शेषौ (६) । सप्तम्यां तारे मपमास्त्रयः ; परिगा एकः ; मध्ये गाश्चत्वारः ; एवमष्टौ लघवः । रनिकेतमित्यक्षराणि—रनिकेभिर्मपमाः ; तमिति सप्तमः ; शेषा इतरे (७) । अष्टम्यां मध्ये रिरिगास्त्रयः ; समावेकः ; मौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । सितपन्नगेन्द्रेत्यक्षराणि ; चतुर्थपञ्चमाष्टमाः शेषाः (८) । नवम्यां मध्य मपमास्त्रयः ; परिगा एकः ; गाश्चत्वारः ; एवमष्टौ लघवः । मतिकान्तमित्यक्षराणि—मतिकांभिर्मपमाः ; तमिति सप्तमः ; शेषा इतरे (९) । दशम्यां मध्ये धनिपमधनिससा अष्टौ लघवः । षण्मुखविनोदेत्यक्षराणि ; द्वितीयसप्तमौ शेषौ (१०) । एकादश्यां मध्ये निषादा अष्टौ लघवः । करपल्लाङ्गित्यक्षराणि ; चतुर्थसप्तमौ शेषौ (११) । द्वादश्यां मन्त्रे ममधनयश्चत्वारः ; मध्ये सनिनय एकः ; धपपास्त्रयः ; एवमष्टौ लघवः । लिबिलासकीलेत्यक्षराणि ; चतुर्थषष्ठसप्तमनवमाः शेषाः (१२) । त्रयोदश्यां मध्ये नवमीवस्वराः । नविनोदमित्यक्षराणि—नविनोभिर्मपमाः ; दमिति सप्तमः ; शेषा इतरे (१३) । चतुर्दश्यां मध्ये निनिपास्त्रयः ; धनी एकः ; गाश्चत्वारः ; एवमष्टौ लघवः । प्रणमामि देवेत्यक्षराणि ; चतुर्थपञ्चमाष्टमाः शेषाः (१४) । पञ्चदश्यां तारे सरिगसाश्चत्वारः ;

अथ गांधारपञ्चमी

अंशो गांधारपञ्चम्यां पञ्चमः संगतिः पुनः ॥ १०३ ॥  
 कर्तव्या ऽत्रापि गांधारीपञ्चम्योरिव भूरिभिः ।  
 चञ्चत्पुटः षोडशात्र कला गादिश्च मूर्च्छना ॥ १०४ ॥  
 तुर्यप्रेक्षणसंबन्धिध्रुवागाने नियोजनम् ।

निषादाश्चत्वारः ; एवमष्टौ लघवः । यज्ञोपवीतेत्यक्षराणि ; द्वितीयचतुर्थ-  
 सप्तमाः शेषाः (१५) । षोडश्यां तारे नी द्वौ ; धौ द्वौ ; पाश्चत्वारः ;  
 एवमष्टौ लघवः । कमिति प्रथमो निः ; शेषाः परे (१६) ।

तं स्थाणुललितवामाङ्गसक्तमतितेजःप्रसरसौधांशुकान्ति फणिपति-  
 मुखसुरोविपुलसागरनिकेतं सितपन्नगेन्द्रमतिकान्तम् ।  
 षण्मुखविनोदकरपल्लवाङ्गुलिविलासकीलनविनोदं  
 प्रणमामि देवयज्ञोपवीतकम् ॥ इति कामारवी ॥ १५ ॥

(क०) अंशो गांधारपञ्चम्यामिति । संगतिः पुनः संगतिस्तु  
 गांधारीपञ्चम्योरिवान्नापि भूरिभिः कर्तव्येति । गांधार्यो तावत् ‘न्यासां-  
 शाभ्यां तदन्येषाम्’ इत्युक्तम्, तद्वदत्रापि न्यासांशाभ्यां गांधार-  
 पञ्चमाभ्यां तदन्येषां सरिमधनीनाम् ; पञ्चम्यां तु ‘रिमयोः’ इत्युक्त-  
 त्वादत्राप्यृषभमध्यमयोर्मिथश्च ; एवं भूरिभिः स्वरैः संगतिः कर्तव्येत्यति-  
 देशार्थः । शेषं सुबोधम् ॥ -१०३—१०४- ॥

(सु०) गांधारपञ्चमीं लक्षयति—अंश इति । गांधारपञ्चम्यां पञ्चमो  
 ऽंशः । गांधारीपञ्चम्योरिव स्वराणां संगतिः । चञ्चत्पुटस्तालः । षोडश कलाः ।  
 गांधारादिमूर्च्छना । ध्रुवायां चतुर्थप्रेक्षणे विनियोगः ॥ -१०३—१०४- ॥



## MANUSCRIPTS NOTES

ALANĀKĀRAMUKTĀVALI BY KṚṢṆAYAJVAN

BY PANDIT ŚĪROMAṆI V. KRISHNAMACHARYA

THIS is one of the rare MSS. deposited in the Adyar Library, Madras. It is in palm-leaf.  $14\frac{1}{2} \times 1\frac{1}{2}$  inches. Foll. 104. Lines 6 in a page. Telugu character. Slightly injured. Shelf No. XXIX. K. 18. This work is not found in the collections of any other library nor is it mentioned in the *Catalogous Catalogorum* or in the *Sources of Vijayanagar History* by Dr. S. Krishnaswamy Aiyangar.

This is a treatise on rhetoric and poetics by Suṣṭhu Kṛṣṇayajvan son of Suṣṭhu Sūribhaṭṭa of Vādhūlagotra. The codex contains six chapters dealing with different topics as mentioned at the end of each chapter.

Vide :—

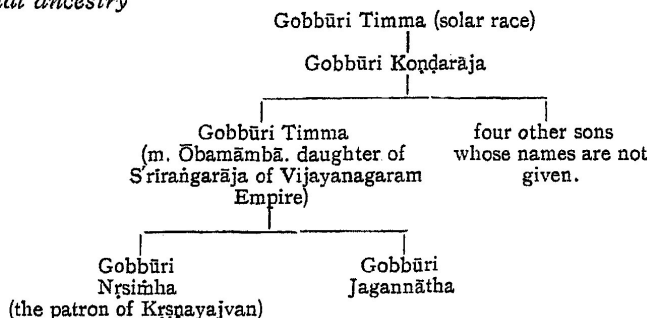
इति श्रीमद्वाधूलकुलतिलकसुष्ठुपदाङ्कसूरिभट्टोपाध्यायतनयकृष्णयज्वविरचिते  
अलङ्कारमुक्तावल्यापरपर्याये नृसिंहभूपालीये अलङ्कारशास्त्रे वर्णगणविवरणं नाम  
प्रथम उल्लासः ।

- |   |   |   |   |  |
|---|---|---|---|--|
| . | . | . | . | शब्दार्थप्रतिपादनं नाम द्वितीय उल्लासः । |
| . | . | . | . | ध्वनिविशेषविवेचनं नाम तृतीय उल्लासः ।    |
| . | . | . | . | काव्यविशेषनिरूपणं नाम चतुर्थ उल्लासः ।   |
| . | . | . | . | नायकनिरूपणं नाम पञ्चम उल्लासः ।          |
| . | . | . | . | रसनिरूपणं नाम षष्ठ उल्लासः ।             |

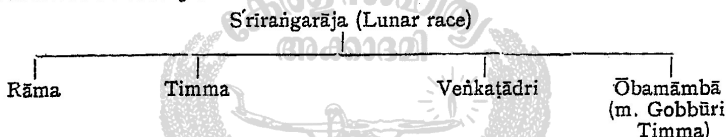
The author was a protege of Gobbūri Nṛsimha, the nephew (sister's son) of Ātreya Rāmarāja of the Vijayanagar dynasty. The ancestry of this King Gobbūri Nṛsimha is traced thus from the

following stanzas in the work *Alaṅkāramuktāvalī*. (Vide Appendix A).

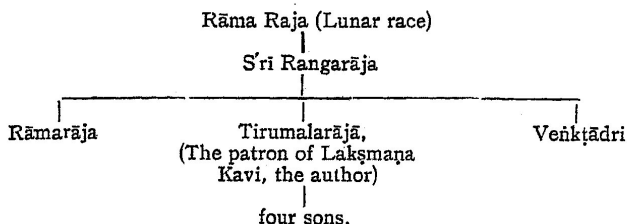
*Paternal ancestry*



*Maternal ancestry :*

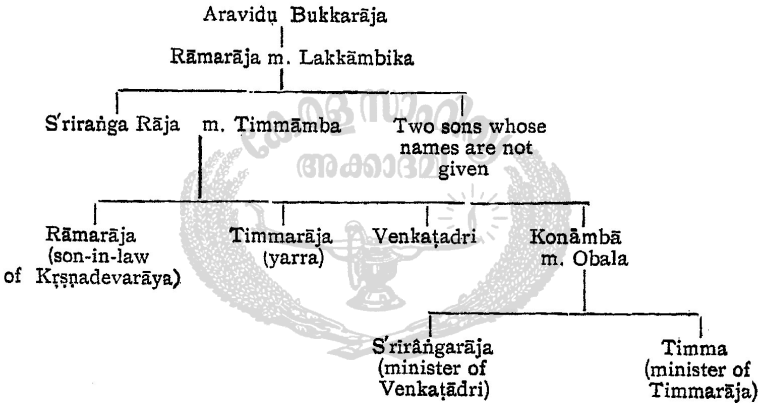


The account given of the maternal ancestry by the author is identical with those given of the patrons by the author of the *Gitagovindavyākhyā* and the *Prasannarāghavavyākhyā*. Lakṣmaṇakavi who was the author of these commentaries was patronized by two persons, Tirumala and Timma of the Vijayanagar dynasty. *Gitagovindavyākhyā* was written under the patronage of King Tirumala, second son of S'raṅgarāja, the first and the third sons being Rāma and Veṅkaṭādri respectively. The dynasty as given in this work is as follows :



This account closely agrees with that given by Kṛṣṇayajvan in his *Alaṅkāramuktāvali* under notice except for the absence of reference to Obamāmbā. The name Timma mentioned by Kṛṣṇayajvan appears to be a colloquial form of Tirumalarāja (Vide Appendix B).

*Prasannarāghavavyākhyā* was written by the same author under the patronage of Timma, the nephew of King Timmarāja (Tirumalarāja) through his sister, Konāmbā. He was also the minister of Tirumalarāja. This work gives the dynasty as set out below. (Vide Appendix C.)



This account also agrees with that given by Kṛṣṇayajvan in his *Alaṅkāramuktāvali* under notice except for mentioning Konāmbā as a sister of Timmarāja and for the absence of reference to Ōbamāmbā.

A comparison of the accounts of the genealogies given in the *Alaṅkāramuktāvali*, *Gitagovindavyākhyā* and *Prasannarāghavavyākhyā* shows that Tirumalarāja mentioned in *Gitagovindavyākhyā* is identical with Timmarāja mentioned in *Alaṅkāramuktāvali* and *Prasannarāghavavyākhyā*. Ramaraja, the elder brother of Timmarāja was the son-in-law of Kṛṣṇadevarāya. Konāmbā and Ōbamāmbā were the sisters of Timmarāja. Thus we see that the ancestry of Gobbūri Nṛsiṃha on the mother's side is identical

with that given in the *Gītagovindavyākhyā* and *Prasannarāgha-vavyākhyā*.<sup>1</sup>

Evidences are available to arrive at the date of the work. For this, we have to ascertain the date of Gobbūri Nṛsiṃha, the author's patron. It is recorded in a stone in front of the Āñjaneya temple at Tonduri, Pulivendala Taluk, Cuddapah Dt. that Gobbūri Narasārāja (Nṛsiṃha) granted to the two sculptors two pieces of land in S. 1478 (1556 A.D.) for carving the Hanuman image.<sup>2</sup> Rāmarāja, the maternal uncle of Gobbūri Nṛsiṃha and the son-in-law of Kṛṣṇadevarāja, was also known as Aliya-Rāmarāja, who died in 1567 A. D. in Talakota. From this it is possible to fix the date of Gobbūri Nṛsiṃha in the latter half of the 16th century A.D. Hence the date of the work may be placed roughly in the latter half of the 16th century A.D.

The work *Alaṅkāramuktāvali* is also known as *Nṛsiṃha-bhūpāliyam* as the author illustrates the rules on rhetorics and poetics by referring to the virtues of his patron Nṛsiṃha.

The author refers in this work to (1) Bhartṛhari, the grammarian, (2) *Kāvyaaprakāśa* of Mammaṭa, (3) *Saptapadārthi* by Śivāditya and (4) *Sāhityacūḍāmaṇi*

## APPENDIX A

### अलंकारमुक्तावलिः

जयति तादृगमानुषपौरुषो जगति गोब्बुरितिम्मनुपात्मजः ।

नरपतिर्नरसिंहमुशन्ति यं नरहरेरपरावतरं बुधाः ॥

भूभृतो यस्य कूटस्थौ सूर्येन्दू वंशयोः पितुः ।

मातुर्विभातो ध्वजयोः कलधौतघटाविव ॥

<sup>1</sup> (Vide also the *Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar. Page XIV).

<sup>2</sup> *Inscriptions in the Madras Presidency* by Mr. V. Rangachari, Vol. I, page 634. No. 635 of Cuddapah Dt. Cited from *Inscriptions of Ceded Dts.* page 10, No. 29.

तद्गोब्बूरिनुसिहेन्द्रवंशवाराकरद्वये ।

जाता महीभृन्मणयः कीर्त्यन्ते कतिचित् क्रमात् ॥

वंशे वारिजबान्धवस्य विमले जातो विभूषाजनि

क्षोणीपालमणिः क्षितेर्गुणनिधिर्गोब्बूरितिम्माह्वयः ।

यत्तेजः परराजमण्डलमहःस्पर्धातिबद्धादरं

छिद्रं योऽण्वपि नो परस्य सहते स्वस्यापि चेत्यद्भुतम् ॥

तस्यासीत्तनयः सुमेरुमहिमा श्रीकोण्डराजाभिधः

\* \* \* \* \*

तस्यासंस्तनयाः पञ्च सम्यक्संतानशालिनः ।

नन्दनस्येव सुमनोनन्दनाः कुलशाखिनः ॥

तन्मध्ये नूत्नरत्नं समजनि महितं तिम्मराजाभिधानं

\* \* \* \* \*

तस्यासीत् कश्यपस्यादितिस्त्रि महिता धर्मपत्न्योबमाम्बा

तस्यां गोत्रप्रधानात् तत् इव विलसद्विक्रमौ गोपगोपौ ।

इन्द्रोपेन्द्राविवास्यामित उचिततमौ श्रीधराराधनायां

जातौ पुत्रौ नृसिंहक्षितितिलकजगन्नाथराजाभिधानौ ॥

\* \* \* \* \*

आत्रेयान्वयवाधिवर्धनविधोस्तातस्य मातुर्ययोः

श्रीरङ्गक्षितिभृन्मणेर्भुवि बुधश्रेणीसुरक्षमारुहः ।

\* \* \* \* \*

धर्मार्थिकामा इव मूर्तिमन्तस्त्रयः कुमाराः पृथुकीर्तियोऽस्य ।

श्रीरामभूमीश्वरतिम्मराजश्रीवेंकटक्षोणिभृतो गुणाढ्याः ।

\* \* \* \* \*

गोब्बूरितिम्मधरणीन्द्रसुतेन तेन

जाता नृसिंहविभुनेह सपारिजाताः ।

श्रीरङ्गराजतनयाभरणोबमाम्बा-

गर्भाब्जिपूर्णशशिना सकलार्थिसंधाः ॥

तेनालंकृतिशास्त्रतत्त्वसरणिप्रव्यक्तये प्रेरितः  
 साहित्यार्णवकैरवप्रणयिना सत्प्रीतये सादरम् ।  
 वक्ष्यामि क्रमशोऽत्र वर्णगणयोः शब्दार्थयोश्च ध्वने-  
 वृत्तेर्नेतृसस्य दोषगुणयोश्चालंकृतेर्लक्षणम् ॥

### APPENDIX B

Page 212. *Sources of Vijayanagar History* by Dr. S. Krishna-  
 swami Ayyangar and D. No. 11962. Descriptive Catalogue of  
 Sanskrit MSS. in the Govt. Oriental MSS. Library, Madras.  
 Vol. XX.

### गीतगोविन्दव्याख्या

अस्ति सोमान्ववायेन्दुरावीटीबुक्कभूपतिः ।

\* \* \* \* \*

रामराजस्ततो जज्ञे दानक्षात्रजनुर्गृहम् ।

गृहीतान्येकदा येन दशदुर्गाणि विद्विषाम् ॥

श्रीरङ्गराजः क्षितिपालमौलिस्तस्यात्मजः सर्वगुणाभिरामः ।

यद्वर्तनं भाविमहीपतीनामाचारशिक्षागुरुकल्पमासीत् ॥

रामोर्वीशस्तिरुमल्लनृपो वेंकटाद्रिक्षितीश-

स्तिम्माम्बायां जगति जनिता विश्रुतास्तेन पुत्राः ।

ये साधर्म्यं दधति धरणीपालिनामप्रगण्या

वाणीप्राणेश्वरगिरिसुताभर्तृलक्ष्मीपतीनाम् ॥

जयति तिरुमलेन्द्रस्तत्र विख्यातकीर्ति-

र्नमदरिद्रुपमौलिस्तोमनीराजिताङ्घ्रिः ।

सुगुणसुतचतुष्कन्यस्तराज्यातिभारः

कृतबुधवरविद्यागोष्ठिरत्यूर्जितश्रीः ॥

सोऽयं तिरुमलक्षोणीपतिर्गूढार्थसंग्रहम् ।  
 शृण्वन् मृदुपदं गीतगोविन्दं गानगोचरम् ॥  
 तस्यार्थदीपिकां टीकां करोति श्रुतिरञ्जनीम् ।  
 लोकोपकारद्वारा श्रीरामस्य प्रीतये प्रभोः ॥

Colophon : इति श्रीमदखिलदेवतासार्वभौमरघुनाथप्रसादलब्धसकल-  
 साम्राज्यसोमान्वयाभरणधरणीवराहात्रेयगोत्रपवित्रश्रीरङ्गराजपुत्रतिरुमलरायविर-  
 चितायां गीतगोविन्दव्याख्यायां श्रुतिरञ्जनीसमाख्यायां द्वादशः सर्गः ।

### APPENDIX C

R. No. 2338. *Triennial Catalogue of Sanskrit MSS.* in the  
 Govt. Oriental MSS. Library, Madras. Vol. III, part I,

### प्रसन्नराघवव्याख्या

अस्ति चन्द्रान्वयो यस्तु सर्वज्ञामोदकारणम् ।  
 कुमुदोल्लासकृद्विष्णुपदैकशरणादरः ॥  
 तस्मादावीटिबुक्कक्षितिपतिरजनि न्यक्कृतारातिवर्ग-  
 स्वर्धेनुस्तस्य सूनुः प्रथितगुणयशा रामराजक्षितीन्द्रः ।  
 तस्माल्लक्काम्बिकायामतिनलनहुषश्रीहरिश्चन्द्रभूपा  
 जाता धर्मार्थकामा इव गुणमहिताः सूनवः सूर्यभासः ॥  
 तेषु श्रीरङ्गराजस्य तिरुमाम्बायां सुतास्त्रयः ।  
 त्रिमूर्तय इवोत्पन्ना ब्रह्मविष्णुशिवाभिधाः ॥  
 श्रीकृष्णरायजामाता रामराजो महीपतिः ।  
 तत्राग्रजो गुणनिधिर्भाति रामाभिधः परः ॥  
 तस्यानुजो गुणश्लाघ्यो यर्रतिम्ममहीपतिः ।  
 रामस्य लक्ष्मण इव विभाति धरणीतले ॥

तस्यानुजो वैकटाद्रिराजः शौर्यगुणोज्ज्वलः ।  
 आयोधनेऽर्जुन इव राजते राजमण्डले ॥  
 तत्सोदरीसूनुरभूत् तिम्मराजो गुणोज्ज्वलः ।  
 कोण्डवीटिग्रामजं मामाह संभाव्य भूषणैः ।  
 प्रसन्नराघवस्यार्यं टीकां रचय लक्ष्मण ॥  
 कोण्डवीट्शोपिनाथाय मत्समर्पणरूपतः ।  
 प्रसन्नराघवस्याहं व्याख्यां कुर्वे हरेर्मुदे ॥  
 अगदंकारः सुतिमिरगदापनयने सरोजनिर्निद्रम् ।  
 जयतीह कोकयुगलीदम्पतिकार्यस्य कर्मणं तेजः ॥  
 तद्वंशेऽजनि शुद्धिराजं नृपतिर्नाभागमान्धातृभू-  
 पालोत्कृष्टयशोगुणैरुदभवत्तस्माद्वनन्ताभिधः ।

\* \* \* \*

तस्मादुदभवद्राज्ञः खड्गाम्बायां सुतास्त्रयः ।  
 धर्मनिर्वाहका नित्यमरण्यामग्नयो यथा ॥  
 तत्राभवच्चन्द्रसमानतेजा यशःपयोधि हरिदन्तरेषु ।  
 उद्वेलयन् दानजलारिकण्ठनालोच्चलद्रक्तनदीप्रवाहैः ॥  
 श्रीरङ्गराजक्षितिपालपुत्री कोनाम्बिका तस्य कलत्रमासीत् ।  
 अरुन्धतीमुख्यसतीयशांसि निरुन्धती या गुणमण्डलेन ॥  
 ओबलक्षोणिपालस्य तस्यां जातौ तनूभवौ ।  
 प्रतापकीर्तिसुभगौ सूर्याचन्द्रमसाविव ॥  
 तत्राप्रजः षोडशदानकर्ता श्रीरङ्गराजो धरणीशवर्यः ।  
 श्रीवैकटाद्रिक्षितिपालचन्द्रसाम्राज्यभर्तातिययातिकर्णः ॥  
 तस्यानुजस्तिम्मराजः शौर्यगाम्भीर्यवैर्यभूः ।  
 श्रीमत्तिरुमलक्षोणिपालराज्यधुरंधरः ॥



## THE RAGHUVAMŚ'AVṚTTI OF SAMAYASUNDARA

BY H. G. NARAHARI, M.A.

Mallinātha may well be called the Sāyaṇa among commentators in Classical Sanskrit. There have been commentators before him and after him; but his popularity remains the same. To the latter of the two classes of commentators mentioned above belongs *Samayasundaropādhyāya* who has commented on the *Raghuvamśa*.

There is a MS. (Stein 1384) of this commentary in the Raghunātha Temple Library of His Highness the Mahārāja of Jammu and Kashmir. This contains the commentary for Canto II only. At the end of the Canto, there are the following *two* colophons:

*Iti sri raghuvamśe mahākāvye kṛtā samayasundaraiḥ arthālāpanikāvṛttiḥ pūrṇā sarge dvitīyake.*

*Iti sri cāritravardhanaviracitāyām rāghaviyāṭikāyām dvitīyah sargaḥ samāptim aḡa(ma)t.*

This double colophon should naturally rouse the doubt whose commentary this actually is, whether it is of *Cāritravardhana* or of *Samayasundara*. That this is only an error out of scribal illusion<sup>1</sup>, is proved by the Adyar Library MS. of this commentary which seems to be the only other MS. known so far. It is a fairly recent paper MS., only slightly perforated by insects, and otherwise in good condition. It is written in Devanāgarī of the Maithilī type. Well-margined at both ends by three lines in red ink, it presents an artistic appearance. It bears the Shelf-Number XXXV. B. 13, and is noticed on p. 14a of the Second Part of the Library Catalogue. At the end of Canto II, this MS. has only the following colophon:

*Iti sri raghuvamśe mahākāvye dvitīyasarge s'ri samayasundaropādhyāyaviracitārth (ā)<sup>2</sup> lāpanikāvṛt (t) iḥ<sup>3</sup> samāptā.*

<sup>1</sup> Stein (*Catalogue of Sanskrit MSS. at Jammu*, p. 288) suspects as much, having had the opportunity to compare this MS. with the available portions of *Cāritravardhana*'s commentary in the same Library.

<sup>2</sup> MS. has only short *a* here.

<sup>3</sup> MS. wrongly reads *vṛtiḥ*.

The Adyar Library MS. has besides the merit of containing the commentary for Canto I also. This Canto concludes with the colophon : *Iti sri raghuvaṃse mahākāvye vasiṣṭhāśramo nāma prathamah sargaḥ*. A peculiar feature of the commentary is the interpretation of the compound *pārvatīparamesvarau* in the opening verse of the *Raghuvaṃsa*. I give below the entire commentary for the verse :<sup>1</sup>

अहं पार्वतीपरमेश्वरौ वंदे । पार्वती च परमेश्वरश्च पार्वतीपरमेश्वरौ तौ  
कस्यै वागर्थप्रतिपत्तये वाक् च अर्थश्च वागर्थौ तयोः प्रतिपत्तिः सम्यग्(ज्ञा)नं तस्यै  
किं विशिष्टौ पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ कौ इव वागर्थौ इव वाक् च  
अर्थश्च वागर्थौ ॥ तौ पुनः किं वि० पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ पितरौ  
माता च पिता च पितरौ । अत्र आदिश्च घं चे इति आदिपदस्य मातृपदलोपः ।  
ईश्वरः र(मायाः) लक्ष्म्या ईश्वरः कृष्णः अथवा पार्व(तीं) पिपर्ति पार्वतीपः  
रमा(याः) लक्ष्म्या ईश्वरः रमेश्वरः नारायणः ॥

The keen devotion of the author for Viṣṇu forces him to demonstrate here considerable ingenuity in interpretation.

From both these MSS. all that is known about the author is that his full name is *Samayasundaropādhyāya*, and that his commentary on the *Raghuvaṃsa* is called *Arthālāpanikā*. For more information about him it is necessary to seek the aid of his other works.

Of these other works of *Samayasundaropādhyāya*, the majority are commentaries, while one or two, which look more independent in character, are nearly compilations of earlier writings.

Among the commentaries, the *Kalpalatā* and the *Dasavaikālīkasya Viṣaya* appear to be the earliest of those known so far ; the former is a commentary on the *Kalpasūtra* of Bhadrabāhu, and the latter is a summary in Sanskrit of the contents of the *Dasavaikālīka*. The India Office Library has two MSS. (Keith 7471, 7472) of the

<sup>1</sup> *Adyar Library MS.*, fol. 1 b.

former commentary, and one MS. (*Keith* 7503) of the latter. An examination of these MSS. enriches considerably the knowledge derived about Samayasundara from his *Raghuvamśavṛtti*. He is also called *Samayasundaragaṇi*, and appears to have been a pupil of *Sakalacandra* who, in his turn, was a pupil of *Jinacandra*. The date of the summary of the *Dasavaikālika* is Samvat 1681 (=A.D. 1624)<sup>1</sup>:

*Iti sṛī kalpasūtrasya prathamavyāśyānam sṛī samayasundaro-  
pādhyāya viracitaṁ samāptam.*<sup>2</sup>

*Candrakule sṛī kharataragacche jinacandrasūrināmānāḥ jātā  
yugapradhānās tacchiṣyaḥ sakalacandragāṇis tacchiṣyaḥ  
samayasundaragāṇis tena cakre stambhatīrthapure dasa-  
vaikālikāṭīkā śaśinidhisṛṅgāramitavarṣe.*<sup>3</sup>

Two other works which Samayasundara chose to comment are the *Vāgghaṭālaṅkāra* and the *Vṛttaratnākara* of Kedārabhaṭṭa. Aufrecht (CC. II. 166 b) states that the former of these was composed in A.D. 1636 at Ahmedabad for Harirāma.<sup>4</sup> The latter commentary was composed in Samvat 1694 (=A.D. 1638) when Jinasāgarasūri reigned over the Gaccha. This information follows from the following colophonic passages<sup>5</sup> which conclude it:

वृत्तरत्नाकरे वृत्ति गणिः समयसुंदरः

षष्ठाध्यायसंबन्धां पूर्णां चक्रे अयत्नतः १

संवति विधिमुखनिधिरसशशिसंख्ये दीपपर्वदिवसे वजालोर नाम नगरे लुणिया-  
फसलार्पितस्थाने २

श्रीमत्खरतरगच्छे श्रीजिनचंद्रसूरयः तेषां

सकलचंद्राख्यो विनेयः प्रथमोभवत् ३

<sup>1</sup> Bühler's note at the end of *Keith* 7503 states that this is the date also of the commentary on the *Kalpasūtra*.

<sup>2</sup> This is the final colophon of the India Office MS. (*Keith* 7472).

<sup>3</sup> *Keith* 7503, fol. 10.

<sup>4</sup> S. K. De repeats this information in his *Sanskrit Poetics*, I, 290.

<sup>5</sup> B.O.R.I. MS., No. 111 of A 1883-84, fol. 21a; I am indebted to Mr. P. K. Gode, M. A., Curator of the B.O.R.I., Poona, who was kind enough to supply me with these extracts.

तच्छ्रव्यसमयसुंदर एतां वृत्ति चकार सुगमतरां  
श्रीजिनसागरसूरिः अवरे गच्छाधिराजेस्मिन् ४

\* \* \* \* \*

इति श्रीवृत्तरत्नाकराख्ये छंदसि श्रीसमयसुंदरोपाध्यायविरचितायां वृत्तरत्नाकरसुगम-  
वृत्तौ षष्ठोऽध्यायः संपूर्णः ग्रंथाग्रं १३०० संवत् १७९९ अधिकाश्विने तिथौ १३  
शुभौ लिखितं शीतलेन ॥

More independent in nature than these commentaries are the *Gāthāsahasrī*<sup>1</sup> and the *Visaṃvādasataka*,<sup>2</sup> both of which are anthologies, and are in the main compilations of earlier writings. The first of these is, for the most part, in Prakrit; with the addition of a few more verses in Sanskrit composed by the compiler, Samaya-sundara, it assumes a mixed character. The same may probably be the case with the other work also. The very brief extracts from the Ahmedabad MS. of this work given by Peterson<sup>3</sup> does not allow a definite statement on this subject. From the colophonic verses<sup>4</sup> of both these works, the additional information is derived that Samayasundara wrote when Jinarāja reigned and when Jinasāgarasūri<sup>5</sup> assumed the position of an Ācārya.<sup>6</sup> The *Gāthāsahasrī* was composed in Saṃvat 1686 (=A.D. 1629), and the *Visaṃvādasataka* in Saṃvat 1685 (=A.D. 1628):

श्रीजिनचंद्रगणाधिपशिष्यादिमसकलचंद्रगणिशिष्यैः ।

श्रीसमयसुन्दरोपाध्यायैः संदर्भितो ग्रंथः ॥

ऋतुवसुसशशि १६८६ वर्षे विनिर्मितो विजयतां चिरं ग्रंथः ।

व्याख्यानपुस्तकेषु व्याख्याने वाच्यमानोसौ ॥

<sup>1</sup> Peterson's Report, III. 284 ff.

<sup>2</sup> *Ibid.*, p. 290.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> This seems to be the originator in Saṃvat 1686 of the *Laghvacārya-kharatarasākhā*. (J. Klatt, *Indian Antiquary*, XI. 250; Weber, *Verzeichniss der Sanskrit-und Prakrit-Handschriften*, Zweiter Band (Dritte Abtheilung), p. 1053; Peterson, *op. cit.*, IV. cxxvi.)

<sup>6</sup> This is probably what is meant when the colophon of the *Vṛttaratnā-karavyākhyā* speaks of Jinasāgarasūri as the King of the Gaccha (*Sūtra*, p.3.)

राज्ये श्रीजिनराजस्य प्रतापाक्रांतविष्टपे ।

आचार्यपदवीं प्राप्ते सूरि श्रीजिनसागरे ॥

\* \* \* \*

बृहत्खरतरे गच्छे सुविशुद्धपरंपरे ।

राज्ये श्रीजिनराजस्य सर्वसूरिशिरोमणेः ॥

सूत्रप्रकरणटीकाप्रबंधसंबंधचारुचरितेषु ।

ये केपि विसंवादा दृष्टा एकीकृता इह ते ॥

शरवसुरसशशिवर्षे १६८९ पाठकवरसमयसुंदरैः सम्यक् ।

खपरस्मृतिहेतुकृते कृतं विसंवादशतकमिदम् ॥

*Harṣanandana*, author of the *Rṣimaṇḍalaṭīkā*, seems to be the pupil of Samayasundara. A MS. of this work in Berlin<sup>1</sup> contains the following colophon :

*Iti sri vṛhat Kharataragachādhīsvarayugapradhāna sri Jina-  
candrasūrisiṣyamusya paṇḍitaḥpravara-Sakalacandragāṇi-  
tacchiṣyamusya kalikāla Kālaṇḍāsa sāksād Bhāratiṣputra  
sri Samayasundramahopādhyāya-tacchiṣyamusya vādi Har-  
ṣanandanaviracitāyām . . . . srīṣimaṇḍalaṭīkāyām . . . .  
dvitīyo' vasara samāptam.*

The usual difficulty experienced in settling the date of Sanskrit authors has fortunately been saved in the case of Samayasundara. Most of his works contain information regarding the date of their composition. The earliest of these, the *Dasavaikālikaviṣaya*, was composed in Sainvat 1681 (= A.D. 1624). Samayasundara can hence be said to have lived in the first quarter of the 17th Century A.D.

<sup>1</sup> Weber 1974, fol. 105 b.

## REVIEWS

*A Bibliography of the Rāmāyaṇa* by N. A. Gore, M.A.,  
Lecturer in Sanskrit and Ardhamagadhi, S. P. College, Poona, 1943.

This is a small book of just a hundred pages in which the young author has collected together a wealth of information about the great Epic. It is a bibliography and not an encyclopaedia. This must be kept in mind if the book is to be fairly judged. He gives information about the text editions, translations, abridgments and epitomes; then he gives the bibliography for criticism. This forms the main part of the book and covers, along with some additional entries, just 62 pages. Then there is a long appendix in which he gives extracts from authoritative writers on various interesting points connected with the *Rāmāyaṇa*, like epic language, poetic art and inter-relation of *Rāmāyaṇa* and *Mahābhārata*. In the second appendix he gives a few points for study, and with a subject-index and abbreviations, the book ends. There are many more points that can come into a book of this sort, like Sanskrit works and books in other languages where the theme has been drawn from the *Rāmāyaṇa*. In the matter of abridgments and translations, the list is extremely defective. Thus there are translations in Indian languages not noticed here; for example there is the metrical translation in Malayalam. There might be many more such omissions. The information about *Rāmāyaṇas* other than Vālmiki's, is also not full. But the book deals essentially with the *Rāmāyaṇa* of Vālmiki. The book, even as it is, is very useful, and I must congratulate the author in having got together so much of information on a very useful subject.

EDITOR

*Maharshi's Gospel.* Books I and II. Ramanasrama, Tiruvannamalai.

These two booklets contain teachings given by Ramaṇa Maharṣi of Tiruvannamalai to his disciples. They are in the form of answers to questions put to him. In these days, persons who are capable of entertaining doubts on such philosophical matters are few, and a gifted Teacher who can give a reply to the questions comes only once in many centuries. Thus the book is a very valuable one, in so far as the contents of it are not what can be had every day. I recommend the book to those who are fortunate enough to entertain an interest in such matters regarding the self.

EDITOR

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*Ancient Viṣṇūtipatras* by Jñāratna Dr. Hirananda Sastri M.A., M.O.L., D.Lit. Ex-Director of Archaeology, Baroda State. Memoir No. 1, Śrī Pratāsimha Mahārājā Rājyābhiṣeka Granthamālā. With a Foreword by Sir V. T. Krishnamacharya, K.C.I.E., Dewan of Baroda. 1942. Price Rs. 9-11. Plates 26.

The Archaeological Department of Baroda started under the inspiring guidance of His Highness the late Sir Sayaji Rao Gaekwad about 1936 has been exploring the State and the annual reports of the Department issued so far have maintained a standard that can well compare with those of similar departments elsewhere in our country. Dr. Hirananda Sastri whose work as Epigraphist to the Government of India is well-known has now trained his pupil and successor Mr. A. S. Gadre who, it is hoped, will maintain the traditions which Dr. Hirananda Sastri has created for the Department. A State like Baroda with territories so widely scattered throughout the Bombay Presidency has a variety of objects which enrich the reports of the Department every year.

The *Ancient Viṣṇūtipatras* now under review is the first Memoir under the Pratāpasimha Mahārājā Rājyābhiṣekagranthamālā Series and begins a new number as well as a new series, as

the three earlier Memoirs of the Department, devoted to the pictorial art in book-illustrations, the As'okan edict at Girnar and to the ruins of Dabhoi or Darbhāvati in Baroda State, stand on an independent numbering by themselves. As a natural consequence of the work on pictorial art should be a study of the books on which these pictures appear, the Vijñaptipatras have a place unique among the historical records of that area. In the first place the Vijñaptipatras open up a new series of records to the historian, a practically untapped source hitherto. The elaborate ceremonies connected with them develop a knowledge of the social institutions and practices of the country. The profusely illustrated plates at the end of the book, twenty-six in number, display the pictorial art and the advanced stage of the art in all its aspects. The historian of Gujarat and the student of Jaina literature must thank Dr. Hirananda Sastri for drawing attention to this type of literature which held itself till now in the background.

The *Memoir* under review had its nucleus in an article published in the *Asia* (November, 1939) and the discerning Dewan of Baroda encouraged the examination and publication of the documents (p.v.). In accordance with a scheme to issue from time to time memoirs dealing with archæology, painting etc., in Gujarat and with a view to commemorate the accession to the *gādi* of the present ruler Śrī Pratāpapsirha Mahārāja, his Rājyābhiṣeka Granthamālā has been started, and the present work issued is to be followed by others dealing with all cultural movements affecting western India. The localization of the scheme is not only commendable but very much supplies the needed information in local history otherwise unavailable to the general student of Indian history. It is a labour-saving device in as much as unnecessary duplication of work is avoided and concentrates useful work in well-directed channels.

The *Vijñaptipatras* are peculiar to the Jaina community. The main features of Jainism have already been dealt with by numerous writers. But Dr. Hirananda Sastri would summarise them for his purposes for the present work. Jainism was not a



new religion and Mahāvira only carried on the tradition of the earlier Tirthankaras as much as either Śāṅkara, Rāmānuja or Madhva. The two important sects of the Jains—the Digambaras and the Svetāmbaras—have many things in common though they differ in details (mentioned in page 2). Festivals are common to all religions and Jainism is no exception to the rule. Its most important festive occasion called *Paryuṣāṇa* falls in the month of *Bhādra-pada* and lasts for eight days beginning from the twelfth day of the dark fortnight. The concluding day called *Sāmvaṭsarika* is as auspicious to the Jains as the New year's day to the Christians. It is the general custom in the Jain community to send letters requesting forgiveness for faults of commission and omission along with many rites and ceremonies. This confession of guilt, while observing the fast in the festival of *Paryuṣāṇa*, especially against *ahimsā*, during the past year is an ennobling custom of the Jains and is comparable to the confession of the Christians. So far only letters of forgiveness addressed to monks are available. A second variety of the *patra* is of a more general nature and is addressed to the head of Jain Community by another Jain Saṅgha or community requesting that head or Ācārya to come and reside in their locality and help them to perform meritorious acts. Usually the *patra* praised the invited Ācārya for his pious acts and solicited pardon for the sins committed during the year before extending the invitation for the next year. This practice seems to have been confined to the Svetāmbaras (p.5).

The *Vijñaptipatras* were usually written in Devanāgarī and the language used was partly Sanskrit and partly a local dialect. From the available material it is possible to argue that they originated only from Gujarat-Kathiawad as even the specimens available outside this area originated only from these regions. The chief object of the *patra* as already explained, was to invite a Jain Ācārya or a preceptor to stay with a Jain Saṅgha or community of a particular locality during the next *caumāsā* i.e. the period of the four months of the rainy season when

touring is not allowed to a monk. This is analogous to the cāturmāsyā of the Hindu Brahmin *Sanyāsin* to whom a similar inhibition applies during the same period. The *patra* contained among others, a praise of the ācārya so invited, his good actions, the meritorious acts of the Saṃgha inviting the ācārya described with humility, often incidentally referring to historical incidents and usually in pictorial form a description of the locality from which the invitation was issued. These pictures,—which are reproduced in the plates accompanying the work—possess a considerable value for various studies (p.6).

Usually written on thick country-paper, twelve inches wide and often very long, one *patra* measuring 108 cubits, many of them were Khaṇḍa-kāvyaś such as the *Indu-dūta*. The *Meghadūta-smasyālekha* and *Ceto-dūta* are instances of the kind. These compositions speak of the flourishing condition of the towns mentioned in them and the accounts of the Jaina sanctuaries contained therein are very informative.

The methodology of writing these *patras* are dealt with in the third chapter. The tendency of all documentary writing to become formal can be noticed in works treating about letter-writing e.g. *Patra-Kaumudī* of Vararuci. Common place injunctions such as the number of *Srīs* to be used for friends elders and foes, the use of the locative for the place from which the letter originates, the accusative to the addressee, nominative to the writer and the prefixes to elders such as *pūjyapāda* etc. are too well-known. Exceptions are to be in the case of a master to one of lower position who used *Svasti* instead of *Srī* and *Siddhi* by a junior to a senior. Letters had to be franked with the dust of gold, silver and incense. An *uttama patra* was about 18 inches in size. Two-thirds was to be left for folding and the contents was to be written on the third part remaining. The procedure of writing the contents is described in p. 11. In carrying letters, a king's message was to be carried over the head, that of a Minister on the forehead. that of a teacher on the head as also that of a Brahmin, a Sanyāsin and a

master. The letters of wife, children, and friends was to be placed near the heart.

A similar distinction applied to the marking of letters for different personages. A royal letter was marked by a circle like the disc of the Moon made of musk and saffron, that to ministers only with saffron, to learned men and teachers with sandal, to the wife with red lac, to the ascetics with sandal alone and so on. Examples of royal letters in ancient days are found in Harṣa's time described by Bāṇa in his *Harṣacarita*. The *Mālavikāgnimitra* contains a letter of Puṣyamitra to his son Agnimitra.

The *Vijñaptipatras* had no rigid rules to follow though a formalistic tendency is observable which must have been supported by a strong tradition. Two kinds of *Vijñaptipatras* are noticeable; one in which letters were written by a *saṅgha* to a monk and the other between two monks, of whom one was a guru and the other a disciple. Though formal rules are not available empirical rules can be stated. Usually they were written in scrolls. First the *maṅgalakalasa*, then the eight sacred objects, then the fourteen *svapnas* dreamt by the mother of a *Tīrthaṅkara*, representations of the palaces of the ruler of the country from which the letter is despatched, then part of the route and the picture of a congregation held under the auspices of a Jaina teacher were all painted on the *patra*. It is here that the value of the scrolls lie. Even with a crude technique they produce a successful panoramic effect. The earlier pictures are more accurate and artistic than the later ones. To sum up in the words of the writer;

These epistles are important from several points of view. The description of the localities concerned and the mention of the ruler of the country with allusions to local events give the documents considerable value for local history. They provide with interesting details regarding arts and crafts, professions etc. of the localities with which they are concerned. The pictures given in them are worthy of note for the history of the art of painting. They are useful for the study of social and religious customs, the growth of dialects or the study of comparative philology. They also supply considerable material for ethnographical study (p. 17).

The most important *Vijñaptipatra* noticed in detail in this *memoir* is the farman of Jahangir, (chapter IV) a valuable

document belonging to the late Muni Hamsavijaya and is now with Muni Puṇyavijaya at Paṭān. Dr. Hirananda Sastri also obtained from the same source a Gujarati translation of the Marwādi text of the farman. Akbar's eclecticism is a matter of common knowledge and every religious teacher of repute who formed part of his court and the assemblage of the learned in his days, claimed him for his own religion. A deputation of Jains waited on Emperor Jahangir in 1610 A.D. and secured a new imperial rescript under which slaughter of animals during the *Paryuṣāṇa* was prohibited a second time (the first being made by Akbar in 1583 A.D.). An elaborate description and explanation of the plates relating to the *patra* are given, followed by the text. Dr. Hirananda Sastri has further enriched the *memoir* by examining in detail 24 *Vijñaptipatras* and incidentally discussing the relevant plates. The reproduction of some old Indian letters e.g. letter attributed to Cāṇakya in the *Mudrārākṣasa*, the text of the letter as given by Kṣemendra which accomplished the blinding of Kuṇāla, the son of As'oka, the letter of Pusyamitra to Agnimitra found in the *Mālvikāgnimitra* and the *Dasīpatra-vidhi* or document relating to the purchase of slave girls, form a useful and instructive appendix (pp. 68-73). It is hoped that the successor of Dr. Sastri will continue to maintain the standard set by his predecessor and teacher in the reports and memoirs of the Department in future.

A. N. KRISHNAN

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*Palani the Sacred Hill of Muruga* by J. M. Somasundaram, B.A., B.L. Published by the Dandayuthapani Devasthanam, Palni. Demy 8 vo., 1941.

This brochure on Palani by Mr. J. M. Somasundaram, the enthusiastic Executive Officer of the S'ri Daṇḍāyuthapāṇi Devasthanam contains two parts, the first part relating to Palani and the second part having an English translation of the *Tirumuruhaṇṇup-ṇṇai* of Nakkīrar, a Sangam poet who presided over the last great Tamil Sangam at Madura known as the *Kaḍaiccāṇkam*. Mr. Somasundaram has collected within the short space of 32 pages all the

relevant and useful information both to the pilgrim and the scholar. The select plates are illustrative and the flash light view of the silver car facing page 10 is superb. The plates are all well chosen. A description of the temples constituting the Devasthanam—and they number 26—furnish interesting and important details (pp. 13-16). It is worthy of note that the Sacred Hill of Muruga at Palani and the temple, ancient as they are, are held sacred both by the Hindus and the Muslims (p. 11). The Jain cave at Aivarmalai is also considered to have been the resting place of the Pāṇḍavas and hence the derivative native of *Paṇḍavar paḍukkai*.

Among the Appendices, the first gives the list of temples constituting the Palani Devasthanam. The second gives the list of landed properties of the Devasthanam showing an annual income of Rs. 22,660. The tabular statement of Appendix C will be greatly appreciated both by the historian and the administrator. Of Appendices G and H the former gives the text of the Copper plate grant of Tirumalai Nāyaka and the latter a Bibliography of works on Palani. The English rendering of the *Tirumuruhaṟṟupadai* by Mr. J. M. Nallaswami Pillai forms a useful addition and gives a sense of completeness to the devotee of *Muruga*. Mr. Somasundaram has rendered very valuable service in bringing out this work within two years of his becoming the Executive officer of the Daṇḍāyudhapāṇi Devasthanam.

A. N. KRISHNAN

*Ancient Races and Myths* by Candra Chakraberty, Vijaya Krishna Brothers, 81 Vivekananda Road, Calcutta. Price Re. 1.

Mr. Chakraberty has been a prolific writer with over twenty-two works to his credit. The wide range of topics covered in these books, as illustrated by the available list of works, represents History, Medicine, Education Politics, Botany, Sexology, Economics and Religion. The *Ancient Races and Myths* come under the category of historical and anthropological studies. The author claims that he has "for the first time attempted to disentangle the

racial components and their contributions to ancient civilizations." Ancient Myths were regarded as grotesque, meaningless and fantastic. "Egyptian gods were thought to be zoomorphic. I have tried to show that they are based Nature phenomena. This tries to give a rational interpretation to the puzzling problem."

Mr. Chakraberty has devoted a section each to the Aryans in India, Iran, Babylonia, Asia Minor, Egypt, Latium, Greece, Germania, Slavica, China, Japan, and early American civilizations represented by the Eskimos and the Incas. While the author has detailed much useful information for a study of these civilizations independently, there has been no attempt at a synthetic presentation of the facts so gathered. While there are isolated attempts at interpreting a festival or a god in the related terminology of each religion especially those of the Indo-Aryans, the Semitic, the Egyptian and the Caucasian stocks, much of the book is descriptive and not interpretative. The book contains much valuable matter to the general reader and we commend the book for a general preliminary study.

A. N. KRISHNAN

*A Biographical Dictionary of Puranic Personages* by Akshaya Kumari Devi. Crown 8vo. Vijaya Krishna Brothers, 31 Vivekananda Road, Calcutta. Price Re. 1/.

Srimati Akshaya Kumari Devi has already about eleven works to her credit of which, some like *A History of Sanskrit Literature*, *Gautama the Buddha*, *Evolution of the Rgvedic Pantheon*, *The Vedic Age* and *Pilgrim's India* may be held to be her major contributions. Her *History of Sanskrit Literature* was reviewed in this *Bulletin* in 1941 p. 102. The books of Srimati Askhaya Kumari have a useful purpose to serve in that they contain the maximum information in a minimum space.

An attempt is made, in the book under review, to make a comparative study and to bring together parallel ideas of mythological significance in the light of the archaeological discoveries of the ancient civilizations of Babylonia, Asia Minor, Egypt, Crete,

Iran, Baluchistan, Moherjodaro, Harappa and the Transcaucasian regions and to discover the mystic background of Purāṇic mythology considered in relation to the above studies. It is held that much light is thrown explaining much that has hitherto been held inexplicable or ununderstandable. To cite a few examples : Hiraṇya Kaśyapas (yellow man) and Daityas are held to be Mongoloids. *Anavas* were Pan-Alpines. *Turvasus* were Mediterraneans. Ikṣvākus were Achæan Aryans, and so on. In the twenty-two sections that comprise the topical analysis of purāṇic personages a synthesis of the various mythologies is attempted with credit. A more elaborate study of the problems raised in these small notes—like paragraphs would be welcome with a more detailed study of the problem.

A. N. KRISHANAN

*Kannaḍa Nāḍina Kathegaḷu* by Narayana Sarma, Rajata-mahotsavagranthamāle, 2, Karṇāṭaka Itihāsa Saṁs'odhaka Maṇḍala, Dharwar, 1940, pp. xxviii, 167. Price, Ordinary, As. 12; Calico, Re. 1.

This book which was published on the occasion of the Silver Jubilee of the Karṇāṭaka Historical Research Society, Dharwar, gives an account of some of the great men and women who shed lustre on the Karṇāṭaka country. The period covered in the survey starts from A.D. 332 and goes right up to our own times. There are 56 sketches in all of these great people. Among them are rulers and statesmen, heroes and heroines, saints and philanthropists who all contributed to the glory that was Karṇāṭaka. Of special interest among these sketches should be that of the late Maharaja of Mysore who left us very recently and who, by his great qualities as a man and as a ruler, had won universal esteem even while he lived. Sketch 39 should be highly flattering to the Kannaḍiga who knows therefrom that the banner of his ancestors once swayed even over the distant island of Ceylon.

The book is written in an easy and flowing style, and is amply illustrated. It is certain to evoke patriotism among young children

of Kārṇāṭaka for their mother-country. It is bound to be of similar use even to older people who may not have either the leisure or the equipment to go to the originals from which these sketches are extracted. The general student of Ancient Indian History has also reason to be proud of these great men and women, for heroes and heroines of any part of India are so for the whole country.

The author is to be congratulated on his fine performance. The price of the book is cheap enough, and well within the reach of the thinnest purse.

H. G. NARAHARI

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*Secrets of Spiritual Life* by Dr. Mohan Singh, M.A., Ph., D. D. Litt., S. Sher Singh, B/2 Kapurthala House, Lahore, pp. xxiv, 175. Price Rs. 2-8.

Dr. Mohan Singh needs no introduction to students of Indian Mysticism. He has already many publications in this branch to his credit. A modern scholar with high academic distinctions, he has chosen for investigation the rather lonely field of Mysticism which has no attractions for many. He is thus one of those very few scholars who still hold aloft the banner of the spiritual genius of ancient India.

The book under review gives his 'system' of spiritual exercises whose practice should lead the aspirant to the knowledge of the super-normal aspects of truth. It is nearly epigrammatical in character and consists of 407 'sutras.' The 'secrets' given in the book are all 'intuitively apprehended,' and are the product of the author's 'vision and not of intellection'. For those who are themselves unused to spiritualistic exercises, it is not possible to understand and appreciate in full the valuable disclosures the book may have to make. But there should be little hesitation in stating that the book calls for the most careful consideration at the hands of all those who are in any degree interested in researches into the higher aspects of truth.

H. G. NARAHARI

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## OBITUARY NOTICE

### DR. JOHAN VAN MANEN PASSES

FRIEND Death released to a higher plane on March 17 at Calcutta the Ego whom we knew as Dr. Johan van Manen, C.I.E., a very erudite and valued member of The Theosophical Society for over twenty years and for seven years Assistant Director of the Adyar Library. He added many rare manuscripts to the Library's Oriental collection. He was a personal friend of Bishop Leadbeater, lived next door to him during Bishop Leadbeater's residence in the Octagon, Adyar, and accompanied him on some of his travels. Dr. van Manen's rooms were crowded with books, not only the walls but the floor also, and one had to thread one's way through piles of books on the floor to enter his study. Deeply learned in philosophy and philology, he spoke several European languages, and translated from German, French, Dutch, Italian, from Latin and Greek, and was well versed in Sanskrit, Chinese, Tibetan and Pali.

Of recent years he was General Secretary of the Asiatic Society of Bengal (1923-1939) and edited its journal ; he also edited for the same institution the *Bibliotheca Indica*, and was Acting Librarian of the Imperial Library, Calcutta. He was also a member of the All-India Library Conference at Lahore, the Managing Secretary of the Indian Science Congress

Association, and a member of the Senate of Calcutta University. He took occasional interest in Theosophical activities in Calcutta, and addressed the Bengal Theosophical Conference in Calcutta in 1937.

Dr. van Manen came into Theosophy at the age of eighteen. Born in 1877, at Nijmegen, Holland, he joined The Society in 1895, an early member of the Netherlands Section, and two years later he is translating for the President-Founder, Colonel Olcott, an article by Prince Oukhtomsky (of the entourage of the Czar of Russia and a paramount authority on the subject of the Lamaic philosophy) praising the Colonel's efforts in bringing together the Northern and Southern Buddhists on the basis of his Fourteen Fundamental Propositions (*Old Diary Leaves* IV, 173).

Dr. van Manen was the first General Secretary of the European Federation of National Societies inaugurated in London in 1903, and he organized the Congress at Amsterdam in 1904, London 1905 and Paris 1906. In 1908 we find him returning to Holland from a long stay with Bishop Leadbeater and delivering an address to the Whitsuntide Convention of the Dutch Section, besides reading a paper from Bishop Leadbeater on an aspect of clairvoyant research.

### Work at Adyar

In 1909, the year after Dr. Besant's assumption of the President's office, Dr. van Manen came to Adyar with Bishop Leadbeater, was appointed to the Executive Committee, and found a congenial post in the Adyar Library as Assistant Director. He was heartily welcomed by the Director, Dr. Otto Schrader, and a rich companionship it proved to be, these two eminent scholars working in "close and pleasant co-operation" for seven years, "with the same aims and in the same

spirit and in complete harmony for the same object," as van Manen writes in a prefatory note to Schrader's introduction to two Sanskrit works—the *Pāñcarātrā* and the *Ahīrbudhnya Samhitā*—which Schrader wrote while a prisoner of war in the Ahmednagar camp. Their association with the Library ceased in 1916, but they have both enriched it with their scholarship, constructive organization, acquisition of valuable manuscripts, and contacts with important foreign libraries.

A romantic episode occurred late in 1910 when a solitary leaf of a Tibetan manuscript was received at the Library from a correspondent in the north of India for identification. Dr. van Manen immediately recognized it as having special and remarkable value. From his examination of the script he determined that it belonged to a particular recension of the Prajnaparamitas of the pre-Christian era. The leaf was submitted to Bishop Leadbeater who by clairvoyant investigation discovered that it was a leaf of a work written by Nagarjuna, the Buddhist patriarch, nearly two centuries A.D., and known as the *Sambodhi*. Nagarjuna's manuscript was not, however, an original production, but a translation from an old Atlantean manuscript, which was a holy relic when one of the later Atlantean migrations left Poseidonis; they took it with them to India. There is good reason to believe that Nagarjuna drew the materials for writing his Paramitas from this primary manuscript. The investigators were not surprised to find that the Atlantean manuscript was one which the Master Morya, when more than ten thousand years ago a Ruler in Poseidonis, had had copied, and that before that date it had belonged to a secret society of white magicians who were active in the very heart of that degraded civilization. No less inevitable was it that

the Chohans Morya and Kuthumi should be associated with this manuscript, seeing that the Master K.H. was Nagarjuna in that life! (*The Theosophist*, January 1911).

We find another good story in Dr. van Manen's report on the researches into Occult Chemistry (*Theosophist*, October 1909). Bishop Leadbeater, requiring some specimens of substances for breaking up purposes, "subtilized a few sample atoms from the required substances in the Dresden Museum and submitted them to Mrs. Besant for disintegration." Van Manen sadly confesses that these were not, after being dismembered, put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. A nice case for legal opinion!

Dr. van Manen discussed a variety of topics of great interest in *The Theosophist*—The Wonder Tree of Kumbum, Lao Tzu and Herakleitos, Theosophy and Politics, and so on. His largest book runs into nearly 140 pages, *Mrs. Besant's Theosophy according to the Bishop of Madras*, a valiant and convincing defence of Dr. Besant against the attack of the Bishop of Madras and seven missionaries representing as many missionary societies. These eight took advantage of the Court Case and other incidents to attack Theosophy, The Theosophical Society, and some of its leaders. Van Manen stood in with the President, and severely trounced the Bishop and his satellites for their "un-Christian conduct" and exposed their errors and misrepresentation. The book is not only a very able and complete defence of the President but also a learned discourse on the Theosophical view of religion and Christianity.

An attractive feature of *The Theosophist* book columns were Dr. van Manen's reviews; on more than one occasion Dr. Besant acknowledged his "invaluable literary help."

A picturesque figure he was, often clad in Javanese or Malay dress, a brilliant conversationalist, a companionable friend, generous to the poor folk around Adyar, and never married. He was an inveterate smoker—the Founders had smoked before him, but that tradition has disappeared and smoking at Adyar is no longer correct except among the airmen who are billeted in the houses on the beach.

Dr. van Manen's funeral, in the evening of the 17th, was attended by the Dutch, Belgian and Swiss Consuls at Calcutta, and by Dr. Kalidas Nag, representing the Royal Asiatic Society.

In honoured memory of Dr. van Manen the Adyar Library was closed on March 19.

J. L. DAVIDGE



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## EDITORIAL

WE have already issued the *Vādavalī* of Jayatīrtha and the *Saṅgītaratnākara* of S'āringadeva with the commentaries of Siṃhabhūpāla and Kallinātha. The latter book has been appearing in the *Bulletin* for some time. With this issue of the *Bulletin*, we are able to publish 256 pages. There remain only 41 pages of the text and the commentary, and this part will appear in the next issue of the *Bulletin*. The first volume has appeared containing the whole of the first chapter with a few appendices, an Introduction and detailed contents. It is not proposed to publish the appendices and the Introduction in the *Bulletin*. This portion will be available as a small supplement to those who subscribe to the *Bulletin* at a nominal price. The second volume containing the second, third and fourth chapters of the *Saṅgītaratnākara* is nearing completion and the book is expected to appear very soon.

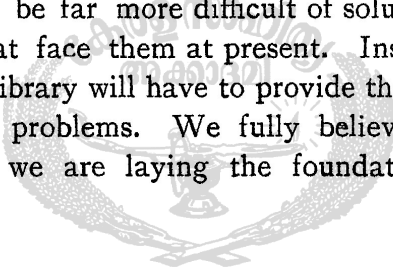
The *Ṛgvedavyākhyā* of Mādhava appeared in instalments in the *Bulletin* for the first four adhyāyas of the first aṣṭaka. From the first part of this volume of the *Bulletin*, further portions have begun to appear. We have also taken up a few new publications to be issued through the *Bulletin*.

We know that our publication activity is facing dangers on account of the serious international situation. But this is the time when such activities should not be allowed to cease. Man wants the wisdom of the Ṛṣis at this time more than at any time in recent years. According to the teachings of the Ṛṣis, human suffering is not an unmixed evil. Whenever the world was merged in such sufferings, the gods have approached the Supreme Lord and there was at all such times a Divine Manifestation. S'rī Rama and S'rī Kṛṣṇa appeared on the earth in response to the prayers of the gods for the salvation of the suffering humanity. If there is not such a Divine Manifestation now, the reason is that there are not gods who approach the Lord on behalf of the suffering men. It is our firm belief that the understanding of the teachings of the wise Ṛṣis of old is a greater effort in the cause of war against oppression than armament industries and other visible forms of war effort.

It is through the strength of such a firm belief that in spite of very adverse circumstances the Adyar Library keeps on its publication activities, so that we may contribute our share in bringing the wisdom of the Ṛṣis within the reach of those who desire to understand that great gift from ancient India. The immediate result is not our guiding string. The total result in the course of a long time of incessant work for a good cause is what will serve as the real test of the usefulness of the activities of an Institution. It may be that the present response to the appeal of the Library may be very

slender. But posterity will be in a much better position to judge what Institutions like the Adyar Library have accomplished at a time of great danger to humanity.

Defeat of an enemy can be only a temporary solution for man's sorrows. The causes that made some individuals or groups of individual enemies of humanity must be eliminated if man is to have lasting happiness and freedom from a recurrence of similar suffering. It is here that the wisdom of the R̥sis has its great part to play. Every thinking man knows that the problems that will face the victorious nations after the war will be far more difficult of solution than the problems that face them at present. Institutions like the Adyar Library will have to provide the solution for those future problems. We fully believe that in our publications we are laying the foundations for the future.





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UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahma-vidya whereby one knows the Imperishable, the Purusha, the Truth.

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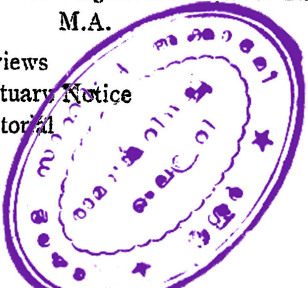
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